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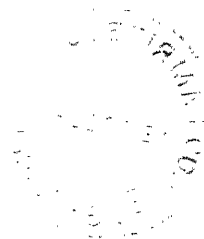
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THE EASTERN CĀLUKYAS



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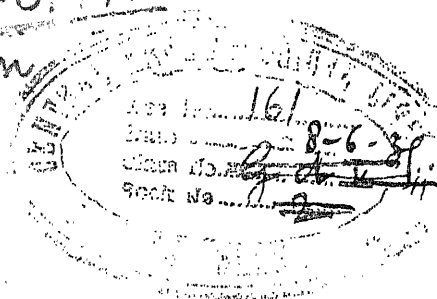
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To

DR. R. C. MAJUMDAR, M.A., Ph.D.

Vice-Chancellor, Dacca University,

whose inspiration and guidance

led me to Indological Studies,

I dedicate this book as a

token of gratitude

and respect.

INTRODUCTION

The Andhra country, lying between the Kistna and the Godavari, played an important role in the early history of India. It formed a part of the kingdom of the Mauryas. The Śātavāhanas held sway over it for a long time. After the Śātavāhanas the country was ruled by the Ikṣvākus, Br̥hatphalāyanas, Śālaṅkāyanas, Pallavas, and the Viṣṇukuṇḍins in succession. The Viṣṇukuṇḍins were supplanted by the Eastern Cālukyas in A. D. 615. The early history of the Andhra country is the history of the rise and fall of all these dynasties.

The book has been divided into nine chapters. The first chapter deals with the origin of the Eastern Cālukyas. Chapters from two to five narrate their political history from the early time till their occupation of the Cola country. Needless to mention that though the kings of this dynasty from Kulottuṅga-Cola I to Rājendra-Cola III preferred to call themselves Colas they carried pure Eastern Cālukya blood in their veins. Hence, in order to complete the history of the Eastern Cālukyas, all that is known about their political achievement in the Cola country have been included in chapters six and seven. The chapter eight discusses the administrative and cultural attainments of the Eastern Cālukyas in the Andhra country. The last chapter

contains the history of the collateral branches of the main line of the Eastern Cālukyās, and also the history of some important feudatory families.

Dr. Fleet published an article entitled 'Chronology of the Eastern Cālukyās' in the *Indian Antiquary*, 1891, Volume XX. No detailed monograph on the Eastern Cālukyās has hitherto been published. An attempt has been made below to give a comprehensive account on the subject with the help of available evidence.

My thanks are due to Dr. N. N. Law, M. A., P. R. S., PH. D., learned editor of the 'Indian Historical Quarterly', for kindly publishing the large portion of this work in his much esteemed Journal (Volumes VIII-XIII). My thanks are also due to Mrs. Indu Bala Ganguly, B. A., for helping me in every step while the work was in progress, and for preparing the Index.

Hindu University, Benares.

August, 1937.

D. C. Ganguly

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LIST OF ABBREVIATIONS.

ASWI Archaeological Survey of Western India.

Bom. Gaz. Bombay Gazetteer.

EC Epigraphia Carnatica.

EI Epigraphia Indica.

IA Indian Antiquary.

HISI Historical Inscriptions of Southern India.

IMP Inscriptions of the Madras Presidency.

By Bellary.

Cb Coimbatore.

Cd Cuddapah

Ct Chittoor.

Ft French territory.

Gd Godavari.

Gj Ganjam

Gt Guntur

Kl Kurnool

Kt Kistna

Mr Madura

Ms Madras

Na North Arcot

Nl Nellore

Pd Pudukkotah

Rd Ramnad

SA South Arcot

Sm Salem

Tj Tanjore

Tn Tinnevelly

Tp Trichinopoly

Vg Vizagapatam

JBBRAS Journal of the Bombay Branch of the Royal Asiatic Society.

JARS Journal of the Andhra Historical Research Society.

JRAS Journal of the Royal Asiatic Society of Great Britain.

SE Annual Report of the South Indian Epigraphy.

SII South Indian Inscription.

CORRIGENDA

P. 1, Fn. 3. *For* vol. XII p. 59 *read* vol. X, p. 159.

P. 29, l. 12. *For* Kokilivarma Anivārīta *read* Kokulī-Vikramāditya.

P. 37, l. 7. *For* Ayyaṇa *read* Ayyaṇa.

P. 88, l. 1. *For* the to *read* to the.

P. 92, l. 8. *For* record's *read* records.

P. 98, l. 15. *For* Vimalāditya's *read* Rājarāja's.

P. 113, headline. *For* Vijayāditya VI *read* Vijayāditya VII.

P. 118, l. 14. *For* Kalingattuparaṇi *read* Kalingattu-Paraṇi.

P. 122, l. 3. *For* Coḍagaṅga *read* Coḍagaṅga,

P. 176, l. 21. *For* whice *read* which.

The Eastern Cālukyas

CHAPTER I

Origin of the Dynasty

(It is now generally admitted that the names Cālukya and Caulukya are synonymous and that the Cālukyas are a branch of the Gurjaras. Mr. J. Campbell¹ quotes an amount of evidence from the traditions preserved by the Rajput bards in order to support the Gurjara origin of the Caulukyas. Dr. Bhandarkar, also a supporter of this theory, makes the following observations:² "It was evidently in the time of the Caulukya sovereigns that Gujarat came to be called after Gurjaras. The Dohad inscription³ of the Caulukya Jayasimha, dated A.D. 1140, narrates that the king was a ruler of Gurjaramaṇḍala.] It is therefore quite intelligible, that a portion of Lāṭa, when occupied by the Gurjaras, should be called Gurjaratrā after them. I say a portion of Lāṭa, because from the above it will be easily perceived that as the province held by the Gurjaras included Dholka, Kapadvang, Ahmedabad, Patan and Cambay. It did not extend to the south-west of Mahi. And quite in

1 *Bom. Gaz.*, vol. IX, p. 485.

2 *JBBRAS*, vol. XXI op. 425 ff. 3 *IA*, vol. XII, p. 59.

consonance with this view, we find Lāṭa mentioned in inscription during the Caulukya period side by side with such expressions Gurjaradeśa and so forth. It is thus clear that a portion of Lāṭa first came to be called after Gurjara when it came under the sway of the Caulukyās, conclusion is therefore irresistible that the Caulukyās were Gurjaras."

[As a matter of fact there is no direct or indirect evidence to prove the Gurjara origin of the Caulukyās. The nature of the evidence, from which Mr. Campbell has drawn his conclusions, does not merit any serious consideration. Dr. Bhandarkar's observations, if examined with other evidences, which he had evidently missed to take into consideration, do not stand criticism. It is true that the territory known as Sārasvatamaṇḍala had assumed the name Gurjara since the 11th century A.D.¹ Jinadattasuri's *Gaṇadharaśārdhaśataka* mentions Anahillavāḍa (modern Patan in Gujarat) as the capital of Gurjaratrā when Durlabha was ruling there.² It is significant that as soon as Sārasvatamaṇḍala assumed the name Gurjara, the ancient Gurjaratrā in Eastern Rajputana gradually became less known as such. This suggests that a large number of Gurjara population migrated from the Eastern Rajputana in the 10th and 11th century A.D. to Sārasvatamaṇḍala, to which they gave a name after their own.

1 *IA*, vol. VI, p. 191 ; cf. *IA*, vol. XII, p. 59.

2 *JBBRAS*, vol. XXI, p. 426.

Quite contemporaneously with the Caulukya rule in Gujarat, another Caulukya family, to which Bārāpa and his successors belonged, governed the country of Lāṭa, independent of foreign control. Lāṭa retained its name as such till the 13th century A.D. If the Sārasvatamaṇḍala changed its name as Gurjara due to the establishment of the Caulukyās there, it is inexplicable why Lāṭa failed to follow the same course. Similarly the Deccan, Andhra and Kalinga where the Cālukyās had numerous settlements are not known to have ever borne a name having any reference to Gurjara.

(While there is no evidence to prove the Gurjara origin of the Cālukyās on the one hand, we have on the other a record which negatives it. The Aihole inscription¹ of Pulikeśin of Badami, dated 634 A.D., narrates that the king belonged to the Cālukya family, and glorifies him for defeating the Gurjaras. This carefully distinguishes Pulikeśin and his family from the Gurjaras.) Under this circumstance, the Cālukyās cannot be regarded as to have belonged to the Gurjara tribe.

The Cālukyās established numerous settlements in different parts of India.

The Eastern Cālukyās were a collateral branch of the Western Cālukyās of Badami. They also, like the other mediæval dynasties of India, traced their

1 *EI*, vol. VI, p. 11.

descent from a mythical ruling family. The Chellur plates¹ of Vīracōḍa, dated 1091 A. D., give the following information about their origin. The earliest personage of the family was Buddha. He was followed in succession by Purūravas, Āyu, Nahuṣa, Yayāti, Puru, Janamejaya, Prācīśa, Sainyayāti, Hayapati, Sārvabhauma, Jayasena, Mahābhauma, Aiśānaka, Krodhānana, Devaki, Rbhuka, Rkṣaka, Mativara, Kātyāyana, Nīla, Duṣyanta, Bharata, Bhūmanyu, Hastin, Virocana, Ajamīlha, Saṁvaraṇa, Sudhanvan, Parīkṣit, Bhīmasena, Pradīpana, Śaṁtanu, Vicitravīrya, Pāṇḍurāja, Pāṇḍavas, Abhimanyu, Parikṣit, Janamējaya, Kṣemuka, Naravāhana, Śātānīka, Udayana. Udayana was followed by fifty-nine emperors on the throne of Ayodhyā. After their reigns had elapsed, Vijayāditya, a king of this race, migrated to Dakṣiṇāpatha and invaded the kingdom of Trilocana-Pallava.} But unfortunately, he fell fighting in the battle-field when his queen, who was then with child, accompanied by her family priest and the old ministers, fled to an Agrahāra called Muḍivemu. An ascetic named Viṣṇubhaṭṭa-Somayājīn gave the party adequate shelter where the queen gave birth to a son known as Viṣṇuvardhana. In that boy was infused the ambition of a great king, who, when grew up a man, established a sovereignty over the Deccan having defeated the Kadamba, Gaṅga and other princes. Son of this king

1 Cellur plates of Vīra-Coḍa in *SII*, vol. 1, p. 49 ff. Cf. Ranastipundi grant of Vimalāditya, *EL.*, vol. VI, p. 351 ff.

was Vijayāditya. His son was Pulikeśivallabha whose son was Kīrtivarman. From Kīrtivarman was born, Kubja-Viṣṇuvardhana, the founder of the Eastern Cālukya dynasty.

The first part of the above report can be dismissed as manifestly fabulous. The real history which deserves consideration begins from Viṣṇuvardhana. Pulikeśin, referred to above, was evidently the first great king of the Cālukya dynasty of Vātāpipura, the modern Badami, in the Bijapur District.¹ He was succeeded by his son Kīrtivarman in 562 A. D. Kīrtivarman fought with the Nalas, i.e., the people of the Nalavāḍi country in the direction of Bellary and Karnul, the Mauryas of Koṅkaṇ, the Kadambas of Vanavāsī in North Kānārā, Kalingas, Keralas, Pāṇdyas, Dramilas, etc.² He married the sister of the Rājā Śrīvallabha Senānanda of the Sendraka family, who gave birth to three sons Pulikeśin II, Kubja-Viṣṇuvardhana and Jayasimhavarman.³

Kīrtivarman was succeeded by his younger brother Maṅgaleśa in 597-98 A.D. Maṅgaleśa was also a powerful king. He tried to secure the succession to the throne for his own son by superseding the claim of his nephew Pulikeśin II.⁴ This led to the outbreak of a civil war between him and the sons of

1 *El*, vol. VI, p. 8, V. 7.

2 *Bom. Gaz.*, vol. I, part II, p. 345.

3 *IA*, vol. XVII, p. 265. 4 *El*, vol. VI, pp. 8-9.

Kīrtivarman, in which Maṅgaleśa lost his life (608 A.D.). (No sooner Pulikeśin ascended the throne than he had to encounter another trouble. Taking advantage of the civil war Appāyika and Govinda invaded his kingdom to the north of the Bhaimarathi (Bhīmarathi). The Cālukya army, however, succeeded in repulsing that invading force.¹ Pulikeśin besieged Vanavāsī and Purī, and to his arms submitted the Gaṅgas, Alupas, Koṅkaṇas, Mauryas, Lāṭas, Mālavas, Gurjaras, and the king Harṣa.² All these successful enterprises made the Cālukya prince the master of the three Mahārāṣṭrakas with nine and ninety thousand villages³ attached to them. He then installed his younger brother Viṣṇuvardhana as 'Yuvarāja', and made him the governor of a province in the neighbourhood of the modern Bhor State, in the Bombay Presidency, probably to keep in check Appāyika and Govinda. The head-quarter of that province seems to have been at Kurumarathi which cannot be identified now.⁴ An inscription⁵ of the Yuvarāja Viṣṇuvardhana was found at Satara, the chief town of the District of that name in the Bombay Presidency. It states that Viṣṇuvardhana-Viṣamasiddhi, while residing at Kurumarathi, on the full-moon *tithi* of Kārttika, granted the village Alandatīrtha, in the Śrīnilayabhoga,

1 *Ibid.* 2 *EI*, vol. VI, pp. 8-9.

3 *EI*, vol. VI, p. 10. 4 *IA*, vol. XIX, p. 310.

5 *Ibid.*

on the north of the agraḥāra of Aṇopalli, and on the south bank of the Bhīmarathi, to the sons of Lakṣmaṇa-Svāmin. The record was written in the eighth year of the glorious Mahārāja who is to be identified with Pulikeśin II.¹ Mr. Fleet identifies Alandatīrtha with the modern Alundah, five miles north-east of Bhor, the chief town of the Bhor State, and about thirty-five miles north of Satara.² Bhīmarathi is the modern river Bhīma on the north bank of which the battle between Pulikeśin and Appāyika and Govinda took place.³ The date of the record corresponds to 615-16 A. D.

Pulikeśin, having settled his affairs in the north, turned his arms against the countries in the east. He marched into Kośala, the modern Raipur District, in the Central Provinces, and conquered it. His younger brother Yuvarāja Viṣṇuvardhana was despatched eastward for further conquest.⁴ Viṣṇuvardhana invaded Kalinga which fell to his arms. Kalinga was at that time the country bounded by Kongoda, the modern Ganjam District, in the Madras Presidency, on the north, and the river Godāvarī on the south.⁵ Its capital was situated 1400-1500 li, that is, 233-250

1 Cf. inscription of Maṅgi Yuvarāja, *IA*, vol. XX, p. 106.

2 *Ibid*, p. 304. 3. *EI*, vol. VI, p. 9.

4 *EI*, vol. XVIII, pp. 258, 260.

5 Cunningham's *Geography* ed. by S. N. Mazumdar, p. 590 ; Watters' *Yuan Chwang*, vol. II, p. 198.

miles to the southwest of Ganjam.¹ Mr. Cunningham suggests that this place might have been either Rājamahendri on the Godāvarī or the Koriṅga on the sea-coast. Rājamahendri was founded by the Cālukya Rājarāja I (1018-1059 A. D.). Piṣṭapura, the modern Pithapuram in the Godāvarī District, was a place of great importance during that period, and had been enjoying pre-eminence since the 4th century A. D.² I think it was the capital of Kalinga during that period, and the description of the Chinese traveller in this connection does not militate against this assumption. Piṣṭapura possessed a strong fortress. Viṣṇuvardhana besieged it and easily brought it under his subjugation. He next marched southwards and ravaged the country around the Kuṇāla lake which Mr. Kielhorn rightly identifies with the modern Kolleru lake, situated between the Godāvarī and the Kistnā.³ The country between these two rivers was known as the Andhradeśa, the capital of which was Veṅgi. Veṅgi is identical with 'Viṅgila' as mentioned by Hiuen Tsang.⁴ It is the modern village of Vegi or Pedda-Vegi, seven miles north of Ellore, the chief town of the Ellore taluka of the Godāvarī district, in the Madras Presidency, and about ten miles, to the northwest, from the Kolar

1 Cun., *Geo.*, p. 590 ; Julien's *Hiuen Tsang*, III, 92.

2 Cf. Ragholi Plates of Śaktivarman, *RI*, vol. XII, p. 3. 3 *RI*, vol. VI, p. 3.

4 Watters' *Yuan Chwang*, vol. II, p. 210.

or Kolleru lake. The Aihole inscription¹ of Pulikeśin, dated in Ś. 556—634 A. D., states that “through the excellences of their householders prominent in the pursuit of three objects of life, and having broken the pride of other rulers of the earth, the Kaliṅgas with the Kośalas, by His (Pulikeśin’s) army were made to evince signs of fear. Hard pressed by Him, Piṣṭapura became a fortress not difficult of access; wonderful (to relate), the ways of the Kali age to Him were quite inaccessible! Ravaged by Him, the water of Kuṇāla coloured with the blood of men killed with many weapons, and the land within it overspread with arrays of accoutred elephants was like the cloud-covered sky in which the red evening-twilight has risen”.² Pulikeśin’s inscription, dated 629 A. D., gives us to understand that the above conquests were made by the Yuvarāja Viṣṇuvardhana.³ Both the countries of

1 *EI*, vol. VI, p. 11.

2 *Gṛhiṇām sva—*

sva-guṇais trivargga-tuṅgā vihit-ānyakṣitipālā-mānabhaṅgā (ḥ) abhavann upajātabhītiliṅgā yad-anīkena sa-Ko(sa)lāḥ Kaliṅgā(ḥ) II 23 Piṣṭam Piṣṭapuram yenabhītiliṅgā yad-anīkena sa-Ko(sa)lāḥ Kaliṅgā(ḥ) II 26 Piṣṭam Piṣṭapuram yena jātaṁ durggam adurggamañ citraṁ yasya kaler vṛttam jātaṁ durggamadurggamam II 27 Sannaddha-vāraṇa ghaṭasthagit-antarālam nān-āyudha-kṣatanara-kṣataj-āṅgarā-gam[āsi] jalaṁ yad-avamardditam abhra-garbham Kaunālam ambaram iv o(j)ita sādhyarāgam II 28 *EI*, vol. VI, p. 6.

3 *EI*, vol. XVIII, pp. 258, 260.

Andhra and Kaliṅga seem to have been under the suzerainty of the Viṣṇukunḍin dynasty, when Viṣṇuvardhana invaded them. Mādhavavarman I was the founder of this dynasty. His mother was a princess of the Vākāṭaka family.¹ The Vākāṭakas held sway over a territory which extended upto the Narmadā on the north, Raipur, in the Central Provinces, on the east, the Bhīma on the south-west and Aparānta on the west. Harisena, who ruled from about A. D. 475-500, is the last known Vākāṭaka king.² He conquered Kaliṅga and Andhra.³ From about A. D. 300 to the middle of the 5th century the Śālaṅkāyanas held sway over the Andhra country.⁴ They were overthrown by the Pallavas of Kāñci, who annexed that country into their dominion in the latter part of the 5th century A. D.⁵ Harisena's adversary in the Andhra country must have been these Pallavas, who were completely ousted by him. After that glorious victory he seems to have handed over the thrones of Kaliṅga and Andhra to his relation Mādhavavarman I of the Viṣṇukunḍin family. After all, no doubt can be entertained that the Viṣṇukunḍins

1 *EI*, vol. IV, p. 197. 2 *JRAS*, 1914, p. 328.

3 *ASWI*, vol. IV, pp. 53, 124, 129 (*Ajanta insc.*) *JRAS*, 1914, p. 330.

4 *SE.*, 1925, p. 73; *Ancient History of the Deccan* by G. J. Dubreuil, translated into English by V.S.S. Diksitar.

5 *IA*, vol. V, p. 154.

held sway over Kalinga and Andhra in the 6th century A. D., i. e., in the period between the fall of the Pallavas and the rise of the Eastern Cālukyas in those countries. Mādhavavarman I was succeeded by Devavarman, Mādhavavarman II, Vikramendravarman I, and Indra-Bhaṭṭārakavarman. The last mentioned king issued grants of lands in the Vizagapatam District, in the Madras Presidency, which was within the ancient Kalinga¹ He was succeeded by Vikramendravarman II, who issued grants from a place near Veṅgi, in the Andhradeśa.² Successors of Vikramendravarman II were Govindavarman, Mādhavavarman III and Mañcannabhaṭṭāraka. Mādhavavarman III granted lands in the Guddavāḍi Viṣaya to Śivaśarmā, son of Dāmaśarmā.³ The Cālukya Kubja-Viṣṇuvardhana's son Jayasiṃha (A. D. 633-663) also granted land in the Guddavāḍi Viṣaya to Rudraśarmā, son of Śivaśarmā and grandson of Dāmaśarmā.⁴ There is no doubt that Śivaśarmā mentioned in Jayasiṃha's grant is identical with that in Mādhavavarman III's plate. This places Mādhavavarman III's reign in the latter part of the 6th and in the early years of the 7th century A. D. It is tolerably certain that Mañcannabhaṭṭāraka was the ruler of Andhra and Kalinga when Viṣṇuvardhana invaded those territories. After their defeat in the hand of the Cālukyas, the Viṣṇukunḍins lost their position as a ruling dynasty.

1 *EI*, vol. XII, p. 136. 2 *Ibid*, vol. IV, p. 195.

3 *JARS.*, vol. VI, p. 19. 4 *Ibid*, vol. IV, p. 76.

Now, Viṣṇuvardhana, who was the Governor of Mahārāṣṭra under his brother Pulikeśin, chose to establish a kingdom in those newly conquered provinces of Kaliṅga and Andhra for his own. He forthwith settled himself there, of course, with the consent of his dear elder brother Pulikeśin II, and administered the country as a subordinate of the Western Cālukyas of Badami. The Koppāram plates¹ of Pulikeśin II, dated 629-30 A. D., states that "Pṛthivīduvarāja having defeated the circle of enemies by his arm (which was) a churning-stick of the wicked people of the Kali age, (and) which was skilled in daring (deeds) in many battles, (and) which was wielding the drawn sword, has secured the kingdom to the lineage of his son." It further tells us that Pulikeśin made Pṛthivīduvarāja the executor of the grant through which a village in the Karmarāṣṭra is given to a Brahmin. Karmarāṣṭra corresponds to the southern part of the Guntur District, Madras Presidency. 'Duvarāja' is a Dravidian '*tad-bhava*' of 'Yuvarāja'. In the Kasakudi plates '*tuvarāsān*' corresponds to 'Yuvarāja' in the Sanskrit portion,² The Satara grant³ of Viṣṇuvardhana I, dated 615-16

1 Vidi(ta)m astu Vallabha (bhe) Sama(kṣ)-āvasti(sthi) te vidhiṃ(va)t sa(m)pradattā maruta (mathā) kali-kulanām aneka-saṃgrāma-sāhasa-dakṣeṇa sva-sut-ānvaye pratiṣṭā(sthā) pita-rājyasya pri(pṛ)thivīdu(yu)varājam etc. *EI*, vol. XVIII, p. 259.

2. *SII*, vol. II, No. 73, cf. lines 103 and 106; *EI*, vol. IV, p. 180, fn. 5. 3 *IA*, vol. XIX, p. 309.

A. D., mentions him as *Pr̥thivīvallabha Viṣṇuvardhana Yuvarāja*. It is known from other sources that *Karmarāṣṭra* formed a part of the kingdom of *Viṣṇuvardhana* about this time. Hence there cannot be any doubt that *Pr̥thivīduvarāja*, referred to above, was identical as the *Pr̥thivīvallabha Viṣṇuvardhana Yuvarāja*.

Viṣṇuvardhana obtained this new fortune in 615-16 A. D.¹ He and his successors are known as the Eastern *Cālukyas* who ruled their kingdom for more than six centuries.

The territory over which the Eastern *Cālukyas* of *Veṅgi* held sway, extended, in the flourishing period of their rule, up to *Mahendragiri*, in the *Ganjam* district on the east; the *Bay of Bengal* on the south; *Manneru* river, in the *Nellore* district on the west;² and the borders of the *Nizam's State of Haidarabad*, *Bastar State*, and the *Central Provinces* on the north. This

1 *IA*, Vol. XX, p. 95.

2. *Cālukya Rājarāja*, the king of *Veṅgi*, who flourished in the latter part of the 11th century A. D. addressed his subjects who lived in the countries between the *Manneru* river and the *Mahendra Mountain*, while issuing a grant. (*EL*, vol. VI. p. 342): *Ma(nne)ti Mahendra-Madhyavarttino Rāṣṭrakūṭapramukhān Kuṭumbinas saravāvan Samahaya maṁtrīpurohita-senāpati-yuvarāja-dauvārika-pradhānasamakṣamitthamājñāpayati*) *Manneti* is the *Telugu* genitive of *Manneru*.

comprised the southern part of the Ganjam district, the whole of Vizagapatam, Godāvarī, Kistna, and Guntur districts and part of the Nellore district, in the Madras Presidency. Madhyama Kaliṅga was the name of the territory which corresponds roughly to the modern Vizagapatam District.¹ The designation was probably given to this province in order to distinguish it from the south and north Kaliṅga which corresponded roughly to the modern districts of Godāvarī to the north of the Godāvarī river and Ganjam respectively. These three divisions seem to have constituted the country known as Tri-Kaliṅga. The country of Andhra comprised the Godavari district to the south of the Godavari river and the Kistna district. But in a wider sense it was bounded on four sides by the Eastern ocean, the Kālahasti hill in the North Arcot district, the Mahendra Mountain in Ganjam, and Śrīśailam². The capital of Andhra was Veṅgi which was also the name of the Maṇḍala, in which it was situated. The Eastern Cālukyas were generally designated as the rulers of Veṅgi. Sometimes the name Trī-Kaliṅga was added with the name Veṅgi.³

1 *EI*, vol. VI, pp. 227, 358; *SE*, 1918, p. 132; *SE*, 1909, p. 106.

2 *SE*, 1917 p. 119.

3 *SII*, vol. I, p. 46; *EI*, vol. V. p. 134.

CHAPTER II.

Kubja-Visnuvardhana to Visnuvardhana IV

Kubja-Viṣṇuvardhana (A.D. 616-633)

Viṣṇuvardhana, the founder of the Eastern Cālukya dynasty in Andhra and Kalinga, was also known as Kubja-Viṣṇuvardhana¹. He assumed the titles of Viṣamasiddhi and Makaradhvaja. His inscription² tells us that he bore the surname, Viṣamasiddhi, because "he acquired success by land and sea, in the woods and on the mountains under difficulties and against fortresses." He was also known as Bittarasa.³

Three inscriptions of Viṣṇuvardhana's reign have been discovered. The earliest one, which was issued during his viceroyalty, has already been referred to above.

(i) The Chipurapalle copper-plate.⁴

This inscription was found at Chipurapalle, the chief town of the subdivision of the same name, in the Vizagapatam district. It was issued in the eighteenth

1 *IA*, Vol. XIII, p. 213. 2 *EI*, Vol. IX, p. 319 ; *IA*, Vol. VII, p. 186.

3 *Ibid*, Vol. XIX, p. 303. 4 *Ibid*, Vol. XX, p. 16 ; Cf. plate XXVII *South Indian Palaeography*, Burnell. Facsimile reads "Plaki" viṣaya, and not 'Pūki' as doubtfully suggested by Mr. Fleet.

year, fourth month, and fifteenth day of the king's reign. It records that Mahārāja Viṣṇuvardhana Viṣamasiddhi, the dear younger brother of Satyāśraya (i. e. Pulikeśin II), from his residence at Cerupura, in the Plaki-Viṣaya, informed the cultivators of the village of Kālvakoṇḍa, in the Dimila Viṣaya, that he, on the occasion of an eclipse of the moon, in the month of Śrāvaṇa, granted the above mentioned village to some learned Brāhmaṇas. The *dūtaku* of the grant was Aṭavīdurjjaya, who was a member of the Matsya family.

Of the localities, mentioned above, Cerupura seems to be identical with Chipurapalle where the inscription was discovered. Dimila is the modern village of Dimile, in the Sarvasiddhi taluka of the Vizagapatam district. The regnal year corresponds to 633 A. D.

(ii) The Timmapuram inscription.¹

This plate was found in the village of Timmapuram, in the Sarvasiddhi taluka of the Vizagapatam district. It registers that Viṣṇuvardhana, from his residence at Piṣṭapura, granted four thousand "Nivarttanas" in the fields on the eastern side of the village named Kumulūra, in the Palaki-Viṣaya, to forty Brāhmaṇas residing in (Poṭunūṅka).

Of the localities, Palaki is the same as Plaki of the Chipurapalle copper-plate. Piṣṭapuram is Pithapuram in the Godavari district.

¹ *EI*, Vol. IX, p. 317.

The inscriptions of the subsequent Eastern Cālukya Kings state that Viṣṇuvardhana ruled over Veṅgi-maṇḍala.¹ In the year twenty-one of his reign (A. D. 629-30) Pulikeśin II, granted some lands in the village of Irbuli, in Karmarāṣṭra. These lands were bounded on the north by the road to Koṇḍav(e)rupur, and on the south by the road to Vīrparu. The executor of the grant was Pṛthivīduvarāja, who, as has already been remarked, is to be identified with Viṣṇuvardhana.²

Karmarāṣṭra, which was a Viṣaya, comprised the northern portion of the Nellore district and a part of the Guntur district.

From all these, it appears that Viṣṇuvardhana held sway over a territory, which extended at least up to the Vizagapatam district on the north-east, and the part of the Nellore district on the south-west.

Viṣṇuvardhana had a general named Buddhavarman, the ornament of the Caturthābhijana i. e. of the family belonging to the fourth (Śūdra) caste. Buddhavarman was the founder of the Durjaya family. He ruled over the country west of the hill (*Giripaścīma śasana*), which contained seventy-three villages, and which he obtained through the favour of the King Kubja-Viṣṇu along with his royal emblems.³ The hill is situated in the Guntur district, and the

1 *IA*, vol. XIII, p. 213, l. 8.

2 *EI*, vol. XVIII, p. 260.

3 *Ibid*, vol. VI, pp. 273, 275.

group of seventy-three villages must have formed the eastern portion of the Sattenapalli taluka of the same district.¹ Buddhavarman's successors ruled over this Province up to the 12th century A. D. as vassals of the Eastern Cālukyas². Kālakampa of the Paṭṭavardhiṇī family was a general of Viṣṇuvardhana. He fought on the side of his master, and takes credit for killing in battle one Daddara. A grant of Amma I states that,³ "the chief of Paṭṭavardhiṇī family, which was (always) charged with appointments by the prosperous succession of our race, he who was famed by the name of Kālakampa, the follower of Kubja-Viṣṇuvardhana, killed in battle with his permission (a king) called Daddara, whose army was difficult to be overcome, and seized his banners." Daddara's identity is not known. Kālakampa's successors were also appointed in the military service of the subsequent Eastern Cālukya rulers.⁴

There can hardly be any doubt that Viṣṇuvardhana ruled his kingdom as a vassal of his brother Pulikeśin.

1 *Ibid*, vol. VI, p. 269.

2 *Cf* Chapter VIII below.

3 Asma-kula-katyāṇa paramparāniyogādhikṛta Paṭṭavardhiṇī-vaṁśāgranyā Kālakampa iti viśrutena Kubja-viṣṇuvardhanānucareṇa Saṁgrāme tadanujñayā durdharṣa-valaṁ Daddaranāmānaṁ vinihatya taccihnāni yena jagṛhire. *STI* vol. I, p. 40.

4 *Ibid*.

Pulikeśin's inscription, dated A. D. 629-30, referred to above, bears testimony to that. The fact that the two brothers were in friendly terms can be gathered from Viṣṇuvardhana's inscription where he describes himself as the dear younger brother of Pulikeśin.

Viṣṇuvardhana was a great patron of learning. His court was graced by the famous poet Bhāravī.¹

Viṣṇuvardhana was a contemporary of the Pallava Siṃhaviṣṇu and the Western Gaṅga Durvinīta (A.D. 605-650).² The date of his accession can be determined with tolerable certainty. Viṣṇuvardhana II, the fourth ruler of the Eastern Cālukya dynasty, ascended the throne early in 663 A.D. A period of forty-eight years elapsed between this date and the date of the accession of Viṣṇuvardhana. This fixes A.D. 615-16 as the first year of the reign of Viṣṇuvardhana. The date cannot be pushed further back as Viṣṇuvardhana was governing Mahārāṣṭra as a Yuvarāja in the 8th year of Pulikeśin's reign i.e. A.D. 615-16³. He ruled his kingdom for eighteen years,⁴ and concluded his reign in 633 A.D. He had two sons Jayasiṃha and Indra-Bhaṭṭāraka, of whom the first one succeeded him to the throne.

1 *Mysore Arch. Rep.*, 1921, p. 28.

2 *Ibid.* 3 *IA*, vol. XX, p. 16

4 *SII*, vol I., p. 41.

*Jayasimha 1, Prthvī-Vallabha, Sarvasiddhi,
(A. D. 633-663).*

Jayasimha assumed the titles of Sarvasiddhi¹ and Prthvī-Vallabha.² Altogether five inscriptions of his reign have been discovered.

(i) Pedda-Maddali inscriptions.³

A number of plates was found in the village of Pedda-Maddali, in the Nuzvid taluka of the Kistna district. They were issued from the city of Udayapura. They record the grant of the village of Penukaparu, on the east of the village of Mardavalli (Maddāvalli), in the Gudrahāra Viṣaya. The Dātaka was Śivaśarman. The grant was issued in the eighteenth year of the King's reign which corresponds to A. D. 650-51.

Of the localities, mentioned above, Gudrahāra—Viṣaya is the modern Gudivada, the head quarters of the taluka of the same name, in the Kistna district. The village Mardavalli seems to have been the same as Pedda-Maddali where the record was unearthed.

(ii) The Pulibumra plates⁴.

The Pulibumra plates record that Jayasimha made a gift of the village of Pulibumra, in the Guddavādi-Viṣaya, to the Brāhmaṇa Rudraśarman, a resident of Asanapura.

1 *EI*, vol. XIX, p. 261.

2 *Ibid*, p. 258.

3 *IA*, vol. XIII, p. 137

4 *EI*, vol. XIX, p. 254; (*JARS*), vol. IV, p. 76.

Of the localities, referred to above, Pulibumra is to be identified with Potamuru, in the Bhīmavaram taluka of the Kistna district.

(iii) The Pedda-Vegi plates¹.

A number of plates was discovered near the village of Pedda-Vegi, the ancient Veṅḡipura, in the vicinity of Ellore. The inscription reports that Jayasiṃha granted the village of Kombaru, in the Kantheruvāṭi-Viṣaya at a distance of a *Gavyūti* to the south of Vleṇṭūru, to Somaśarman, a resident of Kukkanūr, on the 'Viṣu-vadina' of Kārttika—Pūrṇimā. The executor was the King's preceptor, Narasiṃhaśarman. Of the localities, Kantheruvāṭi is to be identified with the modern village of Kanteru, in the Guntur taluka of the Guntur district. Vleṇṭūru, probably a corruption of Velaṇṭūru, seems to be the same as the modern village of Vellaturu, in the Repalli taluka of the Guntur district. The village Kombaru is identical with the modern village of Koma in the same taluka.

(iv) Niḍupaṛu plate².

The Niḍupaṛu grant registers that Jayasiṃha granted the village of Niḍupaṛu, in the Gaṇḍeruvāṭi-Viṣaya, north of the Vyaghra river, and on the bank of the Vanneru river, at a distance of two '*Gavyūtis*', on the eastern side of the capital at Gaṇḍeru (*Gaṇḍeru-rājadhānī*), to Kāṭīśarman, a resident of Asanapura.

1 *EI*, vol. XIX, p. 258.

2 *EI*, XVIII, p. 57.

Gaṇḍeruvāṭi is the same as Kantheruvāṭi of the above inscription. Nidupaṛu is the modern Nidamaru which is actually about two *Gavyūtis* (i. e. eight miles) to the east of Kanteru. Gaṇḍeru, as it appears from the inscription, seems to have been the capital of the southern division of Jayasiṃha's kingdom, south of the Kistna.

(v) The Mṛopaṛu inscription¹.

The Mṛopaṛu inscription was issued by Vallabha-Mahārāja Sarvasiddhi, who was the son of Viṣṇuvardhana and the grandson of Kīrtivarman. It evidently belongs to the reign of Jayasiṃha I. It records that the king granted the village of Mṛopaṛu in Canū (rapa)-lli Viṣaya to a Brāhmaṇa, Maṇḍaśarman, a resident of Vanapaṛu. The donee was greatly attached (*bhakta*) to Maṅgi-Yuvarāja. This Maṅgi-Yuvarāja, who later on ascended the throne of Veṅgi, was the grandson of Jayasiṃha's younger brother Indra-Bhaṭṭāraka.

Nothing definite is known about the military achievements of Jayasiṃha. His inscription states that he was one who reduced the circle of the Sāmantas, was a diplomat like Brhaspati, disciplined like Manu, righteous like Yudhiṣṭhira, knower of the truth of the meanings of many Śāstras².

1 *SE*, 1920, p. 99, APP, A, No. 9.

2 *EI*, vol. V, p. 127.

Jayasimha's father Viṣṇuvardhana was a vassal of the Western Cālukyas of Badami. In the 4th decade of the 7th century A.D. the Western Cālukyas of Badami suffered a terrible disaster at the hand of the Pallavas of Kāñcī. Pulikeśin II, who in the early years of his reign overran the Pallava dominion, was now violently attacked by the Pallava Narasimhavarman I. Series of battles were fought in which Pulikeśin was ultimately worsted. Pulikeśin fled away from his capital, and the Cālukya kingdom was plundered by the Pallavas. The supremacy of the Western Cālukyas was later on re-established by Pulikeśin's son Vikramāditya I. During this period of turmoil Jayasimha seems to have entirely separated his Kingdom from that of his uncle. Henceforward nothing is known about the nature of the relation that existed between the Eastern and Western Cālukyas.

The Bezavada Plates¹ of Cālukya-Bhīma I and almost all other Cālukya plates assign Jayasimha I a reign of 33 years. But the British Museum plates of Amma II give him a reign of 30 years. An inscription² of Viṣṇuvardhana II, son and successor of Indra-Bhaṭṭāraka, who succeeded Jayasimha I, states that he made a grant of land on Wednesday, 13th March, A. D. 664, in the second year of his reign. It follows from this that he came to the throne before 13th March,

1 *IA*, vol. VII, p. 17.

2 *Ibid*, p. 186.

663 A. D. Another record¹ of the same king reports that he issued a grant on February 17, A. D. 668, which is said to be his fifth regnal year. This shows that Viṣṇuvardhana must have ascended the throne before February 17, A. D. 664, which date falls in the first year of his reign. In view of the evidence supplied by this second grant the king's accession can by no means be pushed back prior to February 17, 663 A. D. Thus it may be concluded from these two records that Viṣṇuvardhana ascended the throne between February 17, and March 13, A. D. 663. As Indra-Bhaṭṭāraka ruled only for seven days, Jayasimha I must have closed his reign between February 9 and March 13, A. D. 663. Jayasimha's accession to the throne took place in 663 A. D. This gives him a reign of thirty years. He was succeeded by his younger brother Indra-Bhaṭṭāraka.

Indra-Bhaṭṭāraka, Indrarāja, Indurāja, Indravarman, Simhavikrama, and Tyāgadhenu, 663 A.D.

Indra-Bhaṭṭāraka, who was also known as Indrarāja, Indurāja and Indravarman,² bore the titles of Simhavikrama and Tyāgadhenu³. An inscription⁴ of his reign has been discovered. It records that Mahā-

1 *Ibid*, p. 191.

2 *EL*, vol. IV, p. 226 ; *Ibid*, vol. XVIII, p. 2 ; *SI*, vol. I, p. 58 ; *IA*, vol. XX, p. 16.

3 *EL*, vol. VIII, p. 237 ; vol. XVIII, p. 2.

4 *Ibid*, vol. XVIII, p. 1.

rāja Indravarman, at the request of the chief Koṇḍivarman, granted to Ceṇḍīśarman, the village of Koṇḍaṇagūru, which was bounded on the north by Mujum-nūru, on the east by Pagunūru, on the south by Cerūpura, and on the west by Irabbali. The executor was the king's eldest son, who also bore the name Indravarman. The inscription was written by Kanakarāma.

Of the localities, Cerupūru seems to be identical with Cerupūru of the Chipurupalle copper-plate of Viṣṇuvardhana I, which was situated in the Plaki-Viṣaya. The village is to be identified with the modern Chipurupalle in the Vizagapatam district. Hence Koṇḍaṇagūru may be assumed to have been situated somewhere near the Chipurupalle taluka of the Vizagapatam district. Indra-Bhaṭṭāraka was pretty old when he assumed the royalty, as his grandson Maṅgi-Yuvarāja was fairly young during the reign of Jayasimha I.¹ He could not rule for a long time, and died

1 The Godavari grant of the Rāja Prthivīmūla, the son of the Mahārāja Prabhākara, states that "Adhirāja Indra, who joined in a tumultuous combat, waged by all the kings who were gladdened by having assembled in the desire to uproot by force Indra-Bhaṭṭāraka" (*JBBR*, vol. XVI, p. 119). Mr. Fleet remarks on this—"The reference here seems to be to Indra-Bhaṭṭāraka of the Eastern Cālukya dynasty; the Adhirāja Indra being possibly the Mahārāja Indravarman of the Gaṅga dynasty of Kaliṅganagara (*IA*, vol. XIII, p. 120), whose territory lay just to the north-

after a reign of only seven days.¹ He had two sons Indrayarman² and Viṣṇuvardhana, of whom the second one succeeded him to the throne.

Viṣṇuvardhana II, Viṣamasiddhi, Makaradhvaḥ and Pralayāditya (A.D. 663-672)

Viṣṇuvardhana assumed the titles of Viṣamasiddhi, Makaradhvaḥ, and Pralayāditya.³ One of his inscriptions mentions him as the son of Jayasiṃha -Vallabha, while his other records and those of his successors state that his father was Indra-Bhaṭṭāraka. It is suggested that Viṣṇuvardhana was treated as an adopted son by Jayasiṃha I.⁴

But I think the word 'putra' (son) referring to Viṣṇuvardhana's connection with Jayasiṃha is a mistake for 'pautra' (grandson). In the epigraphic records, the errors of this type are not altogether

east of the Eastern Cālukya Kingdom." (*IA*, vol. XX. p. 97.)

The Kalinga King Adhirāja Indra seems to have flourished much earlier than the Cālukya Indra-Bhaṭṭāraka. I agree with Dr. G. J. Dubreuil in identifying Adhirāja Indra's rival Indra-Bhaṭṭāraka with the Viṣṇukuṇḍin King of the same name. Dubreuil's *Ancient History of the Deccan* Eng. ed., p. 91.

1 *SII*, vol. I, p. 58.

2 *EI*, vol. XVII, p. 4.

3 *SE*, 1917, p. 115; *EI*, vol. VIII, p. 237.

4 *Ibid.*

rare. Pulikeśin II of Badami, was evidently the son of Kīrtivarman I. But the Kopparam plates of this monarch mention him as the '*pauṭra*' (grandson) of Kīrtivarman.¹

Altogether four inscriptions of Viṣṇuvardhana's reign have been discovered.

(i) The Reyur plate.²

The Reyur plate of Viṣṇuvardhana mentions him as the son of Indra, who was the dear younger brother of Jayasimha. It records that the King granted the village of Reyur situated in the midst of the villages of Paṣiṇḍi, Paṃṛundiu, Mṛānumi, Delkoṇṭha, and Rāvinūyu, in the month of Caitra, in the bright fortnight, under the Maghānakṣatra, on Wednesday. The date corresponds to 13th March, A. D. 664. The writer of the grant was Vināyaka, the son of Era.

(ii) The Pa(ṇṭimu)ku inscription.³

The Pa(ṇṭimu)ku inscription records the gift by the King of 12 'khaṇḍika' of land in the village of Pa(ṇṭimu)ku, in the Varanāṇḍu-Viṣaya to a certain Bhavaśarman. It was issued in the 3rd year (665 A.D.) of the King's reign during the lunar eclipse. Varanāṇḍu is probably identical with Velanāṇḍu.

1 *EI*, vol. XVIII, p. 259.

2 *IA*, vol. VII, p. 189.

3 *SE*, 1917, p. 115.

(iii) The Pallivāḍa inscription.¹

The Pallivāḍa inscription registers that Jayasiṃha granted the village of Pallivāḍa in the Gudrahāra-Viṣaya and in the vicinity (*āśraya*) of Arutaṅkūr, to Dhruvaśarman, a resident of Asanapura. The record was issued in the fifth year of the King's reign in the month of Phālguna, on the day of the new moon, during the eclipse of the sun. The date corresponds to 17th February, A.D. 668.

(iv) The Paṇṭimuku inscription.²

The Paṇṭimuku inscription records the gift of 12 khaṇḍika of land in the village of Paṇṭimuku, in the Varanāṇḍu-Viṣaya, to a Brahman Kuṭṭhiśarman, a resident of Okoḍu. It is undated.

Viṣṇuvardhana ruled for nine years,³ and closed his reign in 672 A.D. His son Maṅgi-Yuvarāja succeeded him to the throne.

Maṅgi-Yuvarāja, Vijayasiddhi and Sarvalokāśraya
(A. D. 672-696)

Maṅgi-Yuvarāja assumed the titles of Vijayasiddhi and Sarvalokāśraya.⁴ Three inscriptions of his reign have been discovered. They are as follows :

(i) The Chendalur inscription.⁵

1 *IA*, vol. VII, p. 191.

2 *SE*, 1915, App. A., No. 14.

3 *IA*, vol. VIII, p. 76.

4 *EI*, vol. VIII, p. 237.

5 *Ibid.*

Three copper-plates were found in the village of Chendalur, in the Ongole taluka of the Guntur district. They do not contain the name of Maṅgi-Yuvarāja but mention the King as the Mahārāja Sarvalokāśraya, son of Viṣṇuvardhana and the grandson of Indra-Bhaṭṭāraka. The seal of the inscription bears the surname Vijaya-siddhi which was assumed by Maṅgi-Yuvarāja. The inscription states that the King made a gift of the village of Cendaṛura, in Kammarāṣṭra, to some Brahmans residing in Kaṭura, Vaṅgra, Kollipuro (?), Pidena, Kuriyida, and Kodiṅki. The executor was Av(na)havarman of the family of Ayyaṇa. The record was issued on the occasion of an eclipse, on the full moon tithi of Vaiśākha, in the second year of the King's reign, which corresponds to 6th May, A.D. 673.

Of the localities, Cendaṛura is identical with Chendalur, in the Ongole taluka, where the record was found.

(iii) The Nuṭulapaṛu plates.¹

The Nuṭulapaṛu plates also do not mention the name of Maṅgi-Yuvarāja. They state that the inscription was issued by the son of Viṣṇuvardhana and the grandson of Indra-Bhaṭṭāraka, and record that the King granted a 'Padanata' field in the southern quarter at the village of Nuṭulapaṛu in Kammaraṣṭra, and also a Brāhmaṇa's fields in a site called Revadistana,

1 *IA*, vol. XIII, p. 104.

to a Brāhmaṇa, resident of Krañja. The grant was made on the occasion of the Uttarāyaṇa Saṃkrānti, in the twentieth year of the King's reign, which corresponds to A. D. 692. The executor was Nissaramiji.

(iii) The Timmapuram inscription.¹

A plate containing an incomplete inscription was discovered at Timmapuram, in the Sarvasiddhi taluka of the Vizagapatam district. It states that Indra-Bhaṭṭāraka was succeeded by Viṣṇuvardhana who was succeeded by his son.....Here the inscription abruptly stops. As the seal contains the legend Vijayasiddhi, the inscription seems to have belonged to Maṅgi-Yuvarāja.

Maṅgi-Yuvarāja had four sons, Jayasiṃha II, Vinayādityavarman, Viṣṇuvardhana III, and Kokuli Vikramāditya Bhaṭṭāraka. Kokuli Vikramāditya was younger than both Jayasiṃha II and Viṣṇuvardhana,² and was the step-brother of the former.³ Maṅgi-Yuvarāja closed his reign in A.D. 696, after a reign of twenty-five years.⁴ Immediately after his death, there seems to have broken out a civil war among his sons for the throne. Jayasiṃha succeeded in capturing the imperial throne of Veṅgi. Vinayāditya took possession of Madhyama-Kaliṅga whose chief city

1 *SE*, 1908, p. 61.

2 *SII*, vol. I, p. 41.

3 *Ibid*; *IA*, vol. VIII, p. 74.

4 *Ibid*.

was Elamañci, the modern Yellamanchili, in the Sarvasiddhi taluka of the Vizagapatam district.¹ He assumed the title of Mahārāja. His son Kokilivarma-Mahārāja or Kokuli-Mahārāja, who assumed the epithets of Sarvalokāśraya and Anivārta,² succeeded him to the throne of Madhyama Kaliṅga. Two inscriptions of his reign have been discovered at Muñjeru near Bhogapuram, in the Bimlipatam taluka of the Vizagapatam district. He is mentioned in them as the son of Vinayādityavarman and the grandson of Maṅgi-Yuvarāja.³ The first inscription⁴ records the grant of the village Boḍḍeri or Boṭṭeri, in the Bhogipura-Viṣaya, situated in Madhyama-Kaliṅga, to a Brāhman, resident of Muñjeru, on the day of the lunar eclipse. It was issued by the King from his residence (*Vāsaka*) at Elamañci.

Muñjeru is evidently the modern village of the same name where the record was found. Bhogipura is the modern Bhogapuram, situated near Muñjeru. Madhyama-Kaliṅga, which seems to be identical with Modocalingae of Megasthenes,⁵ is now approximately represented by the Vizagapatam district. The grant was engraved by Būrama.

The second inscription⁶ records the gift of the village Veṭṭuvāḍa, in the Bhogapura-Viṣaya, to a

1 *SE*, 1909, p. 106.

2 *Ibid.*

3 *Ibid.*

4 *Ibid.*

5 *IA*, vol. VI, p. 338.

6 *SE*, 1909, p. 106.

certain A(śva)śarman, also a resident of Muñjeru, on the occasion of a lunar eclipse. The donee again distributed the above village among one hundred Brahmans, residents of Muñjeru.

Kokilivarma-Mahārāja Anivārīta enjoyed his royalty till about A. D. 709, when he seems to have been overthrown by his uncle Kokuli-Vikramāditya.

Jayasimha II, Sarvalokāśraya and Sarvasiddhi
(A. D. 696-709).

Jayasimha, who captured Veṅgi, assumed the epithets of Sarvalokāśraya and Sarvasiddhi.¹ An inscription of his reign has been discovered.² It records the grant of some lands in the village of Peṇukaparu, in the Karmarāṣṭra-Viṣaya, by the King to Era-Droṇaśarman, a resident of Vaṅgipuru, on the full moon (tithi) of Jyeṣṭha. The land granted was bounded on the north by Maṣakha. The grant was issued at the request of Gobbaḍi, and the executor was Niravadya-Sakalalokāśraya Śrī-Prthivīgāmuṇḍin. Gāmuṇḍin is probably connected with Gāmuṇḍa, a *tadbhava* of Grāmakūṭa.³

Jayasimha ruled for thirteen years⁴ and closed his reign in A. D. 709, when his step-brother Kokuli-Vikramāditya-Bhaṭṭāraka, ascended the throne.

1 *EI*, vol. XVIII, pp. 313-14.

2 *Ibid.*

3 *EI*, vol. XVIII, p. 314.

4 *SII*, vol. I, p. 49.

Kokuli-Vikramāditya-Bhaṭṭāraka, Vijayasiddhi

(A. D. 709)

Kokuli-Vikramāditya seized the throne of Veṅgi by superseding the claim of his elder brother Viṣṇuvardhana. He also seems to have conquered Maḍhyama-Kaliṅga from his nephew Kokkilivarma Anivārita, son of Vinayādityavarman. He assumed the epithet of Vijayasiddhi. An inscription¹ of his reign was discovered at Muñjeru in the Bimlipatam taluka of the Vizagapatam district. It records that Kokuli-Vikramādityā-Bhaṭṭāraka, son of Maṅgi - Yuvarāja and grandson of Viṣṇuvardhana, granted the village of Muñjeru to the residents of Depuḍi, on the occasion of his *āturakāla*. *Āturakāla* means the 'moment when one is afflicted'. It seems that the grant was made when Kokuli fell dangerously ill. The village Muñjeru is evidently the village where the inscription was found. Kokuli could not enjoy his sovereignty for a long time. He had not been on the throne for more than six months. His elder brother Viṣṇuvardhana III revolted and seized the sovereignty of Veṅgi by deposing him from the throne. The deposed King's son, Maṅgi-Yuvarāja II, who assumed the title Vijayasiddhi, succeeded for sometime in maintaining his regal position in Maḍhyama-Kaliṅga. An inscription of his reign was discovered at Muñjeru².

1. *SE*, 1909, p. 106.

2. *ibid.*

It records that Maṅgi-Yuvarāja, son of Kokkuli-Vikramāditya-Bhaṭṭāraka, grandson of Maṅgi-Yuvarāja, granted the village of Koṇḍuka-Vilaṅgavāḍa in the Bhogapura-Viṣaya, in the Ka(li)ṅga country, to 103 Brahmans of Muñjeru, on the occasion of a lunar eclipse when the building of a Śiva temple was in progress. Most of the localities, mentioned above, have already been identified.

Nothing is known about the successors of Maṅgi-Yuvarāja. Madhyama-kaliṅga was reincorporated in the Veṅgi kingdom within a very short time.

Viṣṇuvardhana III, Samastabhuvanāśraya, Tribhuvanāṅkuśa and Viṣamasiddhi (A. D. 709-746)

Viṣṇuvardhana assumed the titles of Samastabhuvanāśraya, Tribhuvanāṅkuśa and Viṣamasiddhi. Six inscriptions of his reign have been discovered.

(i) The Ganapavaram plates,¹

A number of plates was found in the village of Ganapavaram, in the Bhimavaram taluka of the Kistna district. It records the grant of two 'nivarttanās' of land, in the village of Ariyeru, in the Attili-Viṣaya, to Nūriśarman, son of Nanniśarman, a resident of Padminyagrahāra. The grant was executed by Nissaramiṇyi who was also the executor of the grant of Maṅgi-Yuvarāja I.

(ii) The Pasapubarru plates.²

1. *Ibid.*, 1925, p. 76.

2. *Ibid.*, 1917, p. 116.

The Pasapubaṛṛu inscription states that some lands in the village of Pasapubaṛṛu, in the Gudrahāra-Viṣaya, were granted to Keśavaśarman of Parandur. The grant was executed by Vijayamahādevī, the chief queen of Viṣṇuvardhana III.

(iii) The Setapadu inscription.¹

An inscription was found at Setapadu in the Guntur taluka. It registers a gift of land at Velalūru by a certain Kannoba. It was issued in the 33rd year of Sarvalokāśraya Śrī-Viṣṇuvardhana-Mahārāja's reign. The king may be identified with either Viṣṇuvardhana III or Viṣṇuvardhana IV, both of whom enjoyed a fairly long reign.

(iv) The Peravali inscription.²

An inscription was brought to light in the village of Peravali. It states that the King Viṣṇuvardhana granted the village of Māviṇṭhipalli, in the Ve(ūgi)-nāṇḍu-Viṣaya to Viraśarman, a resident of the village Peruvali. Peruvali is identical with the village Peravali where the record was found.

(v) The Musinikuṇḍa plates, Śaka 684.³

The Musinikuṇḍa plates register the grant of the village Musinikuṇḍa, in the Tonka-Nāṭavāḍi-Viṣaya, to the Jaina temple Naḍumbi-vasti at Bijavāḍa (built by ?) Ayyaṇa-Mahādevī, queen of Kubja-Viṣṇuvardhana

1. *Ibid.*

2. *Ibid.*, 1915, p. 90.

3. *Ibid.*, 1917, p. 116.

-Mahārāja. The Executor of the grant was the queen herself. The inscription was issued by Viṣṇuvardhana -Mahārāja, son of Maṅgi-Yuvarāja, in Śaka 684=762 A. D. The inscription offers some difficult problems for solution. The date falls in the latter part of the reign of Viṣṇuvardhana III's son Vijayaditya I. This leads to the supposition that though Viṣṇuvardhana abdicated his throne in favour of his son in the middle of the 8th century A. D., he carried on his public work even up to the 7th decade of the same century. As the executor of the grant was the queen of Kubja -Viṣṇuvardhana and as the inscription contains the seal of the latter, it may be suggested that the present record is a renewal of an old one, issued during the reign of Viṣṇuvardhana I.

Of the localities, Bijavāḍa is evidently the modern Bejwada. Nāṭavāḍi corresponds to the modern Nandigama, in the Kistna district.¹

(vi) The Jalayūru plates.²

A numer of plates was discovered in the Kistna district. They record the grant of lands in the village of Jalayūru, in the Plolanāṇḍu-Viṣaya, by Pṛthivīpothī, the beloved daughter of Maghinduvarāja, on the occasion of a Saṃkrānti, in the year twenty-three of the reign of Viṣṇuvardhana-Mahārāja, son of Vijayasiddhi, to a Brāhmaṇa resident of Kommara. The land was

1. *Ibid*, 1924, p. 117.

2. *EL*, vol. XVIII, p. 58.

bounded on the east by the Eliyeru river, on the west by Kākaṇḍivāḍa.

Dr. Hultzsch suggests that Maghinduvarāja is the same as Mahendravarman, the Pallava king of Kāñcī.¹ I think the name is a corruption of Maṅgi-Yuvarāja who may be identical with the king of the same name whose father was Kokilivarma Anivārta. Of the localities, mentioned above, Ploṇnāṇḍu-Viṣaya is the same as Prolnāṇḍu or Prolunāṇḍu which corresponds to south-eastern part of the Godavari district, comprising the Ramachandrapuram, Cocanada, Peddapuram talukas and the Divisions of Tuni Pithapuram.² Jalayūru is the modern Jalluru in the Pithapuram Division. Eliyeru is the modern Eleru river flowing through Pithapuram. Kākaṇḍivāḍa may represent the modern Cocanada. Kommara is the modern village of the same name in the Ellore taluka of the Kistna district.

During the latter part of Viṣṇuvardhana's reign Pṛthivīvyāghra, the chief of the Niṣādas, invaded the southern part of the Eastern Cālukya dominion. Just about this time Udayacandra, the lord of the city of Vilvala and a general of Nandivarman II, the Pallava King of Kāñcī, was carrying on military campaigns in order to rescue his master from the hands of the invading Dramila

1 *Ibid.*

2 *JARS*, vol. I, p. 87.

princes.¹ He killed the Pallava Citramāya and defeated the hostile armies on the battle-fields of Nimba (vana), Cutavana, Śaṅkaragrāma, Nellūr, Nelveli, and Sūrāvaṇḍūr.² Nellūr is evidently the modern Nellore, the headquarters of the district of the same name in the Madras Presidency. The northern portion of this district was under the sway of the Eastern Cālukyas. Udayacandra next encountered the above-mentioned Niṣāda chief who had already occupied a portion of Viṣṇuvardhana's kingdom. The Niṣāda chief suffered a heavy defeat and was forced to surrender the Cālukya territory. The portion which was occupied by him is said to have been annexed into the Pallava dominion. The Udayendiram plates of Nandivarman state³ that Udayacandra, in the northern region, pursued the Niṣāda chief, called Pṛthivīvyāghra, who desiring to become very powerful, was running after the horses of the 'Āśvamedha', "defeated (him), drove (him) out of the Viṣaya of Viṣṇurāja, (which) he subjected to the Pallava". Here Viṣṇurāja is identical with Viṣṇuvardhana III. He was a contemporary of the

1 *SII*, vol. II, p. 372.

2 *Ibid.*

3 *SII*, vol. II, pp. 368, 372.....Uttarasyām api diśi Pṛthivīvyāghrābhidhā (na) Niṣādapatim prabalāyamānam Āśvamedhaturaṅgamānusāriṇam ā patantam anusṛtya vijitya Viṣṇurāja-Viṣayāt Pallavasātakṛtya etc. etc.

Pallava Nandivarman II, who was vanquished by the Western Cālukya Vikramāditya II (A. D. 733-746). It is difficult to locate the particular portion of the Eastern Cālukya territory, which was subjugated by the Pallavas. The Eastern Cālukyas held sway over the northern part of the Nellore district for a long time.

Vijayamahādevī was the chief queen of Viṣṇuvardhana III. She gave birth to his son Vijayāditya I. Viṣṇuvardhana III, who lived at least up to 762 A. D., seems to have entrusted the charge of his kingdom to Vijayāditya I in A. D. 746. He enjoyed the rule of his kingdom for thirty-seven years.¹

Vijayāditya I, Bhaṭṭāraka, Tribhuvanāṅkuśa, Vijayasiddhi, and Vikramarāma (A. D. 746-764)

Vijayāditya assumed the titles of Tribhuvanāṅkuśa, Vijayasiddhi, and Vikramarāma.² Three inscriptions of his reign are known to us.

(i) The Sakarambu inscription.³

The Sakarambu inscription records the grant of the village of Sakarambu, in Vilānāṇḍu (i. e. Velanāṇḍu) to a Brāhmaṇa named Devaśarman, a resident of Kārāmceḍu.

1. *SII*, vol. I, p. 58.

2. *EI*, vol. IV, p. 119; *SE*, 1917, p. 116.

3. *SE*, 1917, p. 116.

(ii) The Gommālūru inscription.¹

The Gommālūru inscription registers that Vijayāditya granted the village of Gommāluru, in the Gudrahāra-Viṣaya, to Mādhavaśarman, a Brāhmaṇa, resident of Vargiparu. The executor was Bhurama.

(iii) Dinakādu inscription.²

The Dinakādu inscription states that Vijayāditya made a gift of some lands, in the village of Dinakādu, in the Prakunora-Viṣaya, to Mādhava, a resident of Vargiparu.

Vijayāditya's reign witnessed a great political change in the Deccan. Kīrtivarman II, the last of the imperial Cālukya rulers of Badami, was overthrown by the Rāṣtrakūṭa Dantidurga shortly before 753 A. D. A powerful Rāṣtrakūṭa sovereignty was established in the Deccan. It maintained its supremacy there up to the third quarter of the tenth century A. D. These Rāṣtrakūṭas, as we will see below, were political rivals of the Eastern Cālukyas, and were a source of constant trouble to them.

Almost all the inscriptions assign Vijayāditya a reign of eighteen years.³ Two of them, however, state that he ruled for nineteen years.⁴ He closed his reign in 764 A. D., and was succeeded by his son Viṣṇuvardhana.

1. *JARS*, vol. V, Part I, pp. 51 ff.

2. *Ibid*, p. 56.

3. *SI*, vol. I, p. 58.

4. *SE*, 1914, p. 84 ; 1912, p. 84.

CHAPTER III

Viṣṇuvardhana IV to Vijayaditya III.

Viṣṇuvardhana IV, Viṣṇurāja (A. D. 764-799)

Viṣṇuvardhana was also known as Viṣṇurāja. The fall of the Western Cālukyas of Badami had a terrible repercussion on the Cālukyas of Veṅgi. The Rāṣṭrakūṭa Dantidurga warred with the rulers of Kāñcī, Kerala, Cola, Pāṇḍya, and the kings Śrī-Harṣa and Vajraṭa.¹ He was succeeded by Kṛṣṇa I, who became jealous of the prosperity of the Eastern Cālukyas. Shortly before 779 A. D., Kṛṣṇa despatched the Yuvarāja Govinda II for the conquest of Veṅgi, which was then under the sovereignty of Viṣṇuvardhana IV. The Cālukyas could not withstand the onslaught of the formidable Rāṣṭrakūṭa army. Viṣṇuvardhana surrendered his treasury to Govinda II, and acknowledged his authority. The Alas plates² of the Yuvarāja Govinda II state that, in Śaka 692—779 A.D., Govinda, from the camp of the victorious army that invaded Veṅgi-Maṇḍala, when the lord of Veṅgi was humbled by the cession of (his) treasury, forces and his own country, granted a village which is now situated in the modern Kolhapur

1 *EI*, vol. VI., p. 212.

2 *Ibid*, p. 213.

State. The camp was located at the confluence of the Kṛṣṇaverṇā and the Musī¹.

At the death of the Rāṣṭrakūṭa Kṛṣṇa I, a civil war broke out between his two sons Govinda II and Dhruva III over succession. The younger Dhruva gained the upperhand and seized the throne for himself.² Govinda thus being overthrown called upon the aid of the kings of Mālava, Kāñcī, Gaṅga and Veṅgi, who readily offered him their services. The allied army attacked Dhruva on behalf of Govinda II, but was severely routed. The Paithan plates³ of Govinda III, dated in Śaka 716—794 A. D., report that “although that brother (Govinda II) of his had fetched in large number those hostile kings, even the ruler of Mālava and others, who were joined by the lords of Kāñcī, Gaṅga, and the king of Veṅgi, his (i. e. Dhruvarāja’s) mind underwent no change in regard to him, when afterwards he (Dhruvarāja) had possessed himself of his ruby ornaments and his store of gold. When even after his (i. e. Dhruvarāja’s) conciliatory overtures Vallabha (Govindarāja) did not make peace, then (Dhruvarāja) speedily defeated him in a battle offered by the brother, and he afterwards drove away the

1 Govindarājo Yuvarājaḥ Veṅgi-Maṇḍaloparyyāyātavijayaskandhāvare kośadaṇḍātmabhūmisamarpaṇenānate Veṅgiśe Kṛṣṇaverṇā-Mu (sī) saṅgame...sabhogo dattaḥ/*EI*, vol. VI, p. 211.

2 *Bom. Gaz*, vol. I, pt. II, p. 393.

3 *EI*, vol. III, p. 104.

eastern and northern opponents, and obtained the whole sovereignty.”¹

The king of Veṅgi, referred to above, was evidently Viṣṇuvardhana IV. The other kings seem to have been the Pratihāra Vatsarāja, the Western Ganga Śivamāra II (776-815 A. D.) and the Pallava Dantivarman (*circa* A. D. 779-830),² who were rulers of Mālava, Mysore, and Kāñcī respectively.

After this reverse, Govinda II retired from political life, leaving his allies in the lurch. Dhruva then turned his arms against his brother's confederates. Viṣṇuvardhana seems to have submitted to his authority and assisted him in the war against the Western Gaṅga chief. The combined army of the Rāṣṭrakūṭas and the Cālukyas being reinforced by the Haihayas fell upon Śivamāra II. They were, however, temporarily held back by the Ganga king who achieved some initial victories. An inscription³ of Śivamāra's reign reports that the king earned distinction by vanquishing the Vallabha army (supported by the Rāṣṭrakūṭa, Cālukya, Haihaya and other brave leaders) which had encamped at the village named Muḍugundur. He also conquered the cavalry of Dhora which had spread over all quarters. Dhora was evidently the Rāṣṭrakūṭa Dhruvarāja and the Cālukyas were the Eastern Cālukyas.

1 *Ibid.* vol. III, p. 107.

2 *The Pallavas*, by Dubreuil, p. 75.

3 *EC*, vol. XI, p. 41.

Śivamāra eventually suffered a heavy loss and fell a captive in the hands of the Rāṣṭrakūṭas.¹

Dhruvarāja was succeeded by Govinda III shortly before 794 A. D.² Govinda, in the early years of his reign, followed a policy of conciliation. He released the Gaṅga Śivamāra and reinstated him on his throne.³ He requisitioned the service of the king of Veṅgi, who seems to have been Viṣṇuvardhana IV, for the construction of a city. Viṣṇuvardhana responded to the call of the Rāṣṭrakūṭa king and fulfilled the task entrusted to him. An inscription⁴ from the Nelamangala taluka, dated A. D. 802, of Govinda III's reign, states that "at half a word by the mouth of the letter bearer, the Veṅgi king, wherever he was, constantly performed his service without intermission by his own wish, and built for him an outer wall, lofty as the sky, of marvellous splendour, with the constellations around its head like a garland of pearls". This statement is supported by the

1 *Bom. Gaz.* vol. I, pt. 11, p. 393.

2 *Ibid.*, p. 394.

3 *EC*, vol. IX, YD. 60.

4 Lekhāhāra-Mukhoditarddha-vacasā yatrā Veṅgiśvaro nityaṃ kiṅkaravad vyadhā aviratam.....mama savam ātmeccayā/bāhyā(?)—vṛtir asya yena racita vyomāvalagnā rucam citram mauktika-mālikām iva dhṛtām mūrddha (n)i swatārāganaiḥ//*EC*, vol. IX, NL. 61, p. 52; cf. *Am. Rep. My. Arch.*, 1927, p. 116.

Radhanpur grant¹ of Govinda III, dated in Śaka 730 = 808 A. D. It has been suggested that the city, the outer wall of which was built by the Veṅgi king, is identical with Mānyakheta. Govinda III's inscriptions, noticed above, make it clear that the Eastern Cālukya king was a subordinate of the Rāṣṭrakūṭas during the latter part of the 8th century A. D.

Viṣṇuvardhana seems to have married a Haibaya princess by whom he had a son named Nṛparudra.² Besides this he had two other sons Vijayāditya and Bhīma-Sālukki. Almost all the inscriptions assign him a reign of thirty-six years³ except one, which allows him thirty-three year's reign.⁴ He closed his reign in A. D. 799, and was succeeded by his son Vijayāditya.

Vijayāditya II, Narendra-mṛgarāja (799-843 A. D.)

Vijayāditya bore the titles of Narendra-mṛgarāja, Cālukyārjuna and Tribhuvanāṃkuśa. Three inscriptions of his reign have been discovered.

(i) The Korroparru Inscription.⁵

It records the grant of the village of Korroparru to

1. *IEI*, vol. VI, p. 250.

2. Narendramṛgarājasya bhrātā Haibayavajājula ājñaptir asy dharmasya Nṛparudra nṛpottamaḥ *SII*, vol. I, p. 34.

3. *Ibid*, vol. I, p. 46.

4. *SE*, 1917, p. 121.

5. *SII*, vol. I, p. 35; *IA*, vol. XX, p. 417.

a number of Brāhmaṇas who were residents of Penpaṇḍuru, Vālūceri, Poḍṇṅu, Krovaśiri, Urpuṭṭuru, Kārañceḍu, Veṇḍiparru, Cānturu, Krājaṃ, and Rāyūru. The boundaries of the village granted were the villages of Atuguparru, Vānaparu, Vāṇḍrūpedayū and Ganiyyarābu (?). The record was executed by Nṛparudra. Korroparru was probably situated in the Kaṇḍeruvāḍi-Viṣaya.

(ii) The Ederu Inscription.¹

The plates containing the inscription were discovered in the village of Ederu, in the Nuzividu Zamindari of the Kistna district. Its object is to record that some lands, in the village of Va(ṇḍ)rupite(y)u, in the Kaṇḍeruvāḍi-Viṣaya, were granted to a Brāhmaṇa resident of Minamini. The lands granted were bounded on the east by Korraparru ; on the west by Ramāti ; on the north by Reṇḍuvati (and ?) Bolareṇḍuvati.

(iii) The Tāṇḍivaḍa Inscription.²

It registers the grant of the village of Tāṇḍivaḍa, in the Konūrunāṇḍu-Viṣaya to a Brāhmaṇa resident of Vaṅḍiparu.

After his accession to the throne, Vijayāditya engaged his attention for the elevation of the political status of his family, which was reduced to a very humiliating position during the reign of his father.

1. *EI*, vol. V, p. 118.

2. *SE*, 1917, no. 5 of Appendix A.

He was averse to acknowledge the abject subordination of the Rāṣṭrakūṭas and to serve them at their biddings. In the early years of the ninth century A. D. Govinda III was busy in fighting with the powerful chiefs of the north. This gave Vijayāditya an opportunity to materialise his object. He openly revolted against the Rāṣṭrakūṭas and seems to have thrown off his allegiance to them. Simultaneously with the rising of the Cālukyas, the Gaṅga Śivamāra II, who had of late been released by Govinda III from the captivity, declared hostility against the Rāṣṭrakūṭas. But sometime before A. D. 808 Govinda III defeated him and cast him again into prison.¹ He was subsequently released and reinstated in his former position. Since that time the Western Gaṅgas had been in good terms with the Rāṣṭrakūṭas for some years.² Shortly afterwards Govinda III requisitioned the service of the Gaṅga chief for the subjugation of the hostile king of Vengi. A war broke out between the Rāṣṭrakūṭas and the Gaṅgas on one side and the Cālukyas on the other. It prolonged unceasingly for twelve years. Vijayāditya's position was much weakened by the alienation of his brother Bhīma-Sālukki (Cālukya) from him, who joined the opposite camp. Govinda III, having conquered Mālava, Kośala, and Dāhala, burst upon the Eastern Cālukya kingdom with the Gaṅga forces.

1 *IA*, vol. VI, p. 70.

2 *EC*, vol. IX, Introduction p. 4 ff.

Vijayāditya was signally defeated and was overthrown by the Rāṣṭrakūṭa king, who then established Bhīma-Sālukki on the throne of Veṅgi.¹ The Sanjan copper plates of Amoghavarṣa state that² Govinda III, having finished his war with Dharma and Cakrāyudha, directed his attention to the conquest of the neighbouring countries. He acquired Mālava along with Kośala, Veṅgi, Dāhala and Oḍraka and made his servants enjoy them. The servant, who enjoyed the kingdom of Veṅgi, was in all probability Bhīma-Sālukki.

Even after this discomfiture Vijayāditya did not lose all hope of victory. He continued the struggle and made persistent attempt to regain his throne. His indomitable courage and unflagging perseverance eventually won for him a brilliant success. Govinda III died in A. D. 814 leaving behind him his young son Amoghavarṣa I to succeed him on the throne. Vijayāditya availed himself of this opportunity and made an onslaught on Bhīma-Sālukki. Bhīma-Sālukki obtained adequate succour from the Rāṣṭrakūṭas and their subordinate, the southern Gaṅgas, better known as the Western Gaṅgas, to fight against his enemies. But this time the victory embraced Vijayāditya, who readily seized the throne of Veṅgi by overthrowing

1 *SE*, 1912, p. 84; 1918, p. 131.

2 Sa Kośala Kaliṅga Ve(m)gi Dāhal Āudraka(ā)n Mālavāṃ vilabhya nijasevakaiḥ svayambhujadvikramāḥ II V, 24.; *EI*, vol. XVIII, p. 245.

Bhīma-Sālukki. The Rāṣṭrakūṭa empire, as has been referred to above, was then under the care of a young king. This awakened in Vijayāditya a strong ambition for the destruction of the Rāṣṭrakūṭa sovereignty in the Deccan. He with redoubled vigour invaded the Rāṣṭrakūṭa kingdom and gave battle to Amoghavarṣa. Amoghavarṣa suffered a heavy reverse and was forced to surrender his sovereignty to the Cālukya king. The Cālukya army now overran the whole of the Deccan and made a victorious march to the north till they reached the city of Stamba which they plundered and devastated. This city is to be identified with the modern Cambay in Gujarat. The Guntur plates¹ of Vijayāditya III state that Vijayāditya II fought twelve years with the generals of Vallabhendra (i.e. the Rāṣṭrakūṭa king) and having defeated his own younger brother Bhīma-Sālukki, took possession of the Veṅgi-Maṇḍala from him". An inscription of Cālukya-Bhīma I reports that² "Vijayāditya destroyed together with the southern-Gaṅga (Dakṣiṇa-Gaṅga) force a certain Bhīma-Sālki." The Masulipatam plates³ of Vijayāditya III relate that Vijayāditya II was a fire of destruction to the

1 *SE*, 1912, p. 84.....dvādaśa varṣa yuddhau Vallabhendra daṇḍanāyakaiḥ-saha Bhīma-Sālūke nāmānam svānujam nirjitya grhita Veṅgi-Maṇḍalam-catvāriṃśa. *JARS*, Vol. V, P. 113, ls. 20-21.

2 *SE*, 1918, p. 131.

3 *EI*, vol. V, p. 125.

Gaṅga family. The Masulipatam grant¹ of Cālukya -Bhīma I designates Vijayāditya II as the destroyer of the party, (which supported) the southern Gaṅga. A grant of Amma I² registers that "Vijayāditya II having fought 108 battles, in which he acquired power by his arm, with the armies of the Gaṅgas and Raṭṭas (i.e. Rāṣṭrakūṭas) for twelve years, by day and by night, sword in hand, by means of polity and valour—built the same number (i.e. 108) of large temples of Śiva." A grant of the Rāṣṭrakūṭa Indra III³ reports that sometime during the reign of Amoghavarṣa I, the Rāṣṭrakūṭa kingdom was conquered by the Cālukyas who devastated the city of Stamba."

The undisputed supremacy of the Eastern Cālukyas over the Deccan did not last for a long time. Amoghavarṣa I soon recouped his strength and attacked the Cālukyas. He was reinforced by the armies sent by his relation, the Rāṣṭrakūṭa Karkarāja of Gujarat. All his strenuous endeavours eventually proved successful. He drove the Cālukyas out of the Rāṣṭrakūṭa kingdom and won over them a decisive victory in a battle at Viṅgaballi, which I am inclined to identify with the modern Binginapalli on the Munyeru river, in the Nellore district. A grant⁴ of the Rāṣṭrakūṭa Indra III, dated in Ś. 836=914 A. D.,

1 *SE*, 1914, p. 84.

2 *SII*, vol. I, p. 39.

3 *EI*, vol. IX, p. 39.

4 *Ibid*, pp. 35, 39.

records that "this prince i. e. Amoghavarṣa I, possessed of fortitude, on raising again the glory of Raṭṭa kingdom, drowned in the ocean of the Cālukyas, became (i. e. assumed the epithet of) Vīranārāyaṇa just as (Viṣṇu), again uplifting the earth, drowned in the ocean, became Vīranārāyaṇa (i. e. the heroic Nārāyaṇa). Having by means of punishment, put down obnoxious persons, he destroyed the fiery Cālukyas, (his) enemies, who had completely devastated (the city of) Stamba, just as a (gardener), after removing the thorns by means of a stick, burns chick-peas, the stalks of which have been plucked out with the roots." The same inscription describes him as the comet of destruction to the plantain tree (viz.) the high family of the Cālukyas". The Cambay plates¹ of the Rāṣṭrakūṭa Govinda IV, dated in Ś 852 = 930 A. D., state that from Jagattuṅga was born Amoghavarṣa of unparalleled strength, by whom Yama, who was pleased (with him), was gratified at Viṅgavalli with unprecedented morsels of cakes (which were) the Cālukyas (and by whom) that pure fame, which could find no scope in the inside, outside, and upper side of the universe, was, as it were, stored up in the reservoir or lake called Jagattuṅga-Sindhu under the pretext of water." An inscription² reports that "Karkarāja vanquished the tributary Rāṣṭrakūṭas, who, after they

1 *Ibid*, vol. VII, pp. 37, 38, 43.

2 *IA*, vol. XIV, p. 201.

had voluntarily promised obedience, dared to rebel with a powerful army and speedily placed Amoghavarṣa on his throne." This seems to have referred to the part played by Karkarāja in restoring the Rāṣtrakūṭa empire for Amoghavarṣa from the grip of the Cālukyas. A Rāṣtrakūṭa grant¹ informs that Amoghavarṣa was worshipped by the lord of Veṅgi and others. The war between the Rāṣtrakūṭas and the Cālukyas seems to have subsequently been brought to a close by a treaty in accordance with which a Rāṣtrakūṭa princess was married to Vijayāditya's son Viṣṇuvardhana.² Vijayāditya, after the conquest of the Rāṣtrakūṭa empire, seems to have made an attempt to invade the kingdom of the Pratihāras of Kanauj. Pratihāra Nāgabhaṭa II was at that time on the throne of Kanauj which he occupied till 833 A. D. The Cālukya army under Vijayāditya encountered a strong resistance from the Pratihāras and suffered a heavy loss. The Gwalior Praśasti of Bhoja³ reports that kings of Andhra, Sindhu, Vidarbha and Kalinga succumbed to his youthful energy as moths do unto fire. It means to say that the above mentioned hostile kings, having been attracted by the magnificence of the Pratihāra kingdom, fell upon it for appropriation but was annihilated by the powerful armies of Nāgabhaṭa II, just as the moths being attracted by the glow of the fire fly into it

1 *Ibid*, vol. XII, p. 218.

2 *SE*, 1909, p. 108.

3 *EI*, vol. XVIII, p. 108.

only to be burnt to death. The Andhra king mentioned above was in all probability Vijayāditya II.

Vijayāditya came into conflict with a Nāga chief. This Nāga chief seems to have been an early member of the Nāga dynasty, which ruled the Bastar State in the 11th and 12th century A. D.¹

Vijayāditya deserves credit for exalting the position of his family in the imperial rank. By his marvellous military skill he brought the Rāṣṭrakūṭa empire under his heels, at a time when the latter rose to the highest pitch of its glory. In order to vindicate his independent authority, he assumed the epithets of Paramabhṭṭāraka, Mahārājādhirāja and Parameśvara. He is glorified as the lord of Veṅgi.²

Vijayāditya also won reputation for his extensive architectural works. He is said to have built 108 temples, called Narendreśvara, in order to be free from the sin which he incurred by killing men in 108 battles.³ He is variously stated by the inscriptions of his successors to have ruled for 40, 41, 44 and 48 years. Dr. Fleet accepts the middle one viz. 44 years according to which the king closed his reign in 843 A. D. He was succeeded by his son Viṣṇuwardhana.

Viṣṇuwardhana V, (A. D. 843-844)

The King Viṣṇuwardhana V was also known as

1 *SE*, 1909, p. 101.

2 *SII*, vol. I, p. 41.

3 *SE*, 1909, p. 108 ; *SII*, vol. I, p. 41

Kali-Viṣṇuwardhana and Kali-Bittarasa. He assumed the epithets of Sarvalokāśraya and Viṣamasiddhi. Three inscriptions of his reign have been discovered.

(I) The Prthivīpallavapaṭṭana inscription.¹

It records that the inhabitants of the city of Prthivīpallavapaṭṭana made a grant of land during the reign of Viṣṇuwardhana. The grant seems to have referred to a king of the Karṇāṭa country and to have mentioned Kāñcī and Rāmeśvara.

(ii) The Permajīli inscription.²

It records the grant of some lands in the Pagunavara-Viṣaya. The executor of the grant was Jayarūpa.

(iii) The Raṇḍuvalli inscription.³

It registers the grant of the village of Raṇḍuvalli in the Gudrahāra-Viṣaya to a Brāhmaṇa named Bhāvaśarman.

Viṣṇuwardhana's reign was uneventful. As has been stated above, he married Śilamahādevī, the daughter of a Rāṣṭrakūṭa king. Śilamahādevī gave birth to a son Vijayāditya. Viṣṇuwardhana had other sons whose names were Ayyaparāja, Vikramāditya I, and Yuddhamalla I. Ayyaparāja was elder than Vijayāditya and Vikramāditya. Viṣṇuwardhana ruled only for a short period of eighteen months. An inscription assigns him a reign of twenty months.⁴ He was succeeded by Vijayāditya in 844 A.D.

1 *IA*, vol. XX, p. 12.

2 *Ibid*, vol. XIII, p. 146.

3 *SE*, 1914, p. 85.

4 *JARS*, vol. v, p. 105.

Vijayāditya III, Guṇaga, etc., (A. D. 844—888).

Vijayāditya bore the surnames of Guṇaga, Paracakraṛāma, Raṇaraṅgaśudraka, Manujaprakāra, Vikramadhavala, Nṛpatimārtanḍa, Birudaṅga-Bhīma, Bhuvanakandarpa, Arasaṅkakeśarī, Tripurāmartya-Maheśvara, and Tribhuvanāṅkuśa.¹

Five inscriptions of Vijayāditya's reign have been discovered :

(i) The Masulipatam (?) plates.²

The inscription registers that the king granted the village of Traṇḍa (pa ?) ru, in the Gudravāra-Viṣaya to the Brāhmaṇa, Vinayādiśarman, an inhabitant of Urpuṭuru. The executor of the grant was Pāṇḍuraṅga, and the writer of the inscription was Kaṭṭa(y)a.

(ii) The Ponangy plates.³

The inscription records the grant of the village of Koḍamupporru (together with Poḍegu) to a number of Brāhmaṇas, residents of Poḍegu (or Poḍengu).

(iii) The Guntur inscription.⁴

This is an incomplete inscription of the king's reign which was discovered in the Guntur district. The names of the villages granted and the donee are lost with the missing plates. The inscription gives some valuable historical informations.

1. *EI*, vol. IX, p. 55 ; vol. IV, p. 226 ; *SE*, 1909, p. 108; 1913, p. 125; 1914, p. 84.

2. *EI*, vol. V, p. 122.

3. *SE*, 1909 p. 108.

4. *Ibid*, 1912, p. 84.

(iv) The Uruvuṭūru inscription.¹

The inscription records the grant of the village of Uruvuṭūru to a number of Brāhmaṇas. The executor of the grant was Pāṇḍuraṅga, and the engraver was a resident of Vijayavāḍa.

Uruvuṭūru is evidently identical with Uruvuṭuru, referred to above. Vijayavāḍa may be identified with Bezwada.

(v) Sataluru Copper-Plate.²

The inscription was found in the village of Sataluru, in the Bandar taluka of the Kistna district. It states that the king granted the village of Śāntagrāma, in the Gudrahāra-Viṣaya, to one hundred Brahmins. The executor of the grant was Pāṇḍuraṅga, the great-grandson of Bhaṭṭakāla.

Two fragmentary inscriptions³ were discovered in the Ongole taluka. One refers to Bejaya-Guṇakanalla, which may be taken as a corrupt form of Guṇaka-Vijayāditya. The second inscription reports that the temple, called Vijayaśarman, was erected during the reign of Vijayarāja. Vijayarāja, referred to, may be taken as identical with Vijayāditya III, as, in this connection Vijayāditya III's general Kaṇḍeyarāja and the latter's son Pāṇḍuraṅga are mentioned.

During the third quarter of the ninth century A. D. the Rāṣṭrakūṭas were holding sway over the whole of

1 *Ibid*, 1913, APP. A, No. 3.

2 *JARS*, Vol. V, P. 101.

3 *SE*, 1923, pp. 97-98.

the Deccan under Kṛṣṇa II Śrī Pṛthivīvallabha (A. D. 878-914).¹ A branch of the Pallavas was holding sway over Nolambavāḍi, modern Chitaldrug and Tumkur districts. The Gaṅgas were ruling in Gaṅgavāḍi, roughly the modern Mysore district. Another branch of the Pallavas was enjoying sovereignty in the North Arcot. The Pāṇḍyas won high renown under their leader Varaguna, who extended his sway up to the Pennar river at the cost of the Colas of Tanjore. The Kalacuris under their king Kokkalla I were ruling the Dāhala-Maṇḍala.

Sometime about this time, Vijayāditya accompanied by his two generals, Kaṇḍeyarāja and Pāṇḍuraṅga, and his counsel Vinayādiśarman went out for *digvijaya*. In the first phase of the war Kaṇḍeyarāja lost his life. An inscription reports that the above mentioned general died on the battle-field while fighting on behalf of Paracakra (rāma).² Vijayāditya conquered and burnt the city of Nellurapura, modern Nellore.³ Next he fell upon the Pallavas of North Arcot, who were then ruled by Aparājita, apparently a successor of Nṛpatuṅga.⁴ Ukkala, which was also known as Śivacula-caturvedimaṅgala, was the chief city of that Pallava kingdom.⁵ Vijayāditya defeated the Pallavas and plundered their country. It is stated that he

1 *Bom. Gaz.*, vol. I, pt. II, p. 411.

2 *SE*, 1909, p. 108.

3 *Ibid*, 1914, p. 84.

4 *Ibid*, 1906, p. 64.

5 *SI*, vol. III, p. 12.

carried away gold from the Pallavas.¹ Conquest of the Pallava country brought Vijayāditya on the border of the kingdom of the Colas of Tanjore. The supremacy of the Cola dynasty was established in Tanjore by Vijayālaya in 846 A. D.² The Cola king was, at that time, hard pressed by the Pāṇḍya Varaguṇa Māraṇjadaiyan, the king of Madura. An inscription, dated in Śaka 792—870 A. D., was issued in the 8th year of Varaguṇa's reign.³ Varaguṇa's inscriptions prove that he not only incorporated a part of the Cola country into his own kingdom but also advanced beyond it and conquered a portion of Toṇḍai-nāḍu up to the river Pennar (South).⁴ When the Cola country was thus overrun by the Pāṇḍyas, Vijayālaya appears to have taken shelter under Vijayāditya. An inscription⁵ tells us that Vijayāditya espoused the cause of the Cola king and gave him shelter. This Cola king was, in all probability, Vijayālaya. Vijayāditya succeeded in restoring the Cola country to Vijayālaya by defeating the Pāṇḍyas. An inscription credits him with a victory over the Pāṇḍyas.⁶ As regards Vijayālaya a record states that he easily took

1 *SE*, 1914, p. 84.

2 K. S. Aiyanger's *Ancient India*, p. 99.

3 *SE*, Nos. 705-709 of 1906.

4 *Ibid*, 1905, p. 54.

5 *Ibid*, 1923, 839 of APP. B.

6 *SE*, 1914, p. 84.

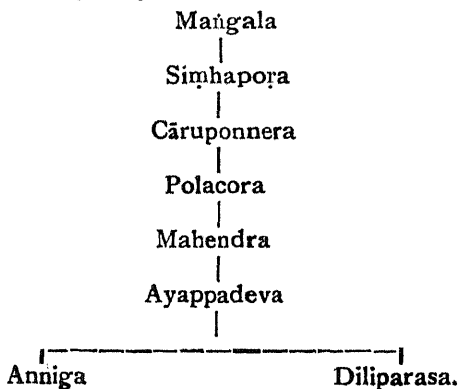
possession of the town of Tañcāpuri, which is identified with Tanjore, as he would his wife.¹

Vijayāditya's success in the south greatly consternated the Rāṣṭrakūṭas and their allies, — the Nolambas of the Chitaldrug, Tumkur, and Salem districts, and the Gaṅgas of Mysore. The earliest known king of the Nolamba-Pallava family was Maṅgala-Nolambādhirāja.² Cāruponnera, the third king of this line, was a feudatory of the Rāṣṭrakūṭa Govinda III. The known dates of Mahendra-Nolamba, the fifth king of the family, are Śaka 800 and 815 = A. D. 878 and 893.³ He was thus a contemporary of Vijayāditya III. His maternal uncle was Rājamalla-Vermmaḍi, king of the Gaṅga country.⁴ Mahendra in conjunction with

1 *Ibid*, 1906, p. 66. 2 *EI*, vol. X, p. 58.

3 *SE*, No. 348 of 1901; *EI*, vol. X, p. 68.

4 *EI*, vol. VI, p. 66; for the history of the Nolambas cf. *EI*. vol. VI, p. 64; vol. X, p. 68. The genealogy of the Nolamba dynasty may be put thus :—



Rājamalla fought a battle with the Vaidumbas.¹ When the Cālukya army under the leadership of Vijayāditya attacked the country of the Nolambas, the Gaṅgas of Mysore sent army to help the latter. Vijayāditya, however had no difficulty in overcoming this odd force. He killed Maṅgi, the king of Nolambā-rāṣṭra, in battle. An inscription² of the reign of Cālukya-Bhīma I registers that Vijayāditya III cut off the head of Maṅgi in a fight with the Gaṅgas. It also gives us to understand that Maṅgi fomented rebellion among the Gaṅgas against the Cālukyas. Maṅgi appears to have been identical with Mahendra.

Next came the turn of the Gaṅgas. The Gaṅga kings who were contemporaries of Vijayāditya were Satyavākya-Rājamalla and his successor Satyavākya-Butuga. Rājamalla closed his reign in 870 A. D., and his successor in 909 A. D.³ At the approach of the Cālukyas, the Gaṅgas took shelter in their fort, which stood on a hill. Vijayāditya overran the Gaṅga country and reached the border of the Rāṣṭrakūṭa kingdom. Kṛṣṇa rushed to offer a suitable resistance to the invading Cālukya army. The strength of the Rāṣṭrakūṭas was increased by the Kalacuri army, which was headed by Śaṅkaragaṇa, son of Kokkalla I. The Rāṣṭrakūṭas and the Kalacuris were closely connected with each other through matrimonial alliance. Kṛṣṇa's

1. *EI*, vol. X, p. 60.

2. *SE*, 1918, p. 132.

3. *EI*, vol. VI, p. 69.

wife was the sister of Śaṅkaragaṇa.¹ The united strength of the Rāṣṭrakūṭas and the Kalacuris was no match for that of Vijayāditya. Vijayāditya won a decisive victory over his enemies at a place called Kiraṇapura. This city was forthwith burnt by the Cālukya army which then forced its way through the Rāṣṭrakūṭa kingdom. Dr. A. S. Altekar identifies Kiraṇapura with Kiranpur, a small town in the Balaghat district, Central Provinces². A Rāṣṭrakūṭa record refers to Kaṇṇapuri-Viṣaya, which was situated in the Bijapur District, Bombay Presidency³. About this time Vijayāditya burnt Acalapura, modern Elichpur, in Berar⁴. The Ederu grant⁵ of Amma I states that Vijayāditya "having been challenged by the lord of the Raṭṭas, conquered the unequalled Gaṅgas, cut off the head of Maṅgi in the battle, defeated Kṛṣṇa and Śaṅkila, burnt the city (of Kṛṣṇa). The Pithapuram inscription⁶ of Mallapadeva reports that Vijayāditya III "played the game of ball on the battle-field with the head of Maṅgirāja, frightened Śaṅkila, residing in Kiraṇapura (and) joined by Kṛṣṇa, restored his dignity to Vallabhendra." Vallabhendra, referred to above, may be

1. *IA*, vol. XII, p. 268.
2. *Rāṣṭrakūṭas*, p. 95.
3. *EI*, vol. IV, p. 62 ; *IA*, vol. XII, p. 220. Kṛṣṇa II is called in an inscription-Kandhāra-puravarādhīśvara.
4. *Ibid*, vol. XI, p. 279.
5. *SII*, vol. I, pp. 39, 42.
6. *EI*, vol. IV, p. 239.

identified with Kṛṣṇa II. The Kalacumbarru grant¹ of Amma II states that the Vallabha king paid great honour to the arms of Vijayāditya III. The examination of the above evidence discloses that Kṛṣṇa, at the outset, ignored the strength of Vijayāditya, but after the latter's successive victories over his army esteemed him as a king of great power. The Maliyapundi grant² of Ammarāja II states that "Vijayāditya slew in a great battle Maṅgi, the king of the great Noḍamba-rāṣṭra, defeated the Gaṅgas, who took refuge on the peak of Gaṅgakūṭa, and terrified Śaṅkila, the lord of the excellent Dā(ha)la, who was joined by the fierce Vallabha." The same inscription further tells us

1. *Ibid.*, vol. VII, p. 186.

2. Tat putraḥ Paracakrarāmāparanāmadheyah I hatvā bhūri-Noḍambaraṣṭra-nṛpatiṃ Maṅgiṃmahā-saṅgare Gaṅgā-nāśrita-Gaṅgakūṭa-śikharānnirjjitya saḍ-D(āha)lādhīśaṃ Śaṅkilam ugravallabhayutaṃ yo bhūyayitvā catuścatvāriṃśatam abdakāṃś ca Vijayādityo rarakṣa kṣitiṃ (*EI*, vol. IX, p. 51).

Two stone slabs from the Madanapalle taluka of the Chitoor district refer to one Gaṇḍa-Śaṅkali, whose brother-in-law died in a battle with the Colas at Bireyavalli (*SE*, 1923 App. B, Nos. 300, 301). The Madras Government Epigraphist is inclined to identify this Śaṅkali with Vijayāditya's adversary of the same name (*Ibid.*, p. 100). But in view of the evidence given by the Maliyapundi grant Śaṅkila cannot but be considered as identical with the Kalacuri Śaṅkaragaṇa, who was also known as Śaṅkuka.

that Pāṇḍuraṅga burnt Kiraṇapura, the residence of Kṛṣṇarāja. An inscription¹ of Vijayāditya's reign lays down that the king deputed Pāṇḍuraṅga for conquest. A second inscription² of his reign reports his victory over Śaṅkila and Kannara, and the fact of his burning of Kiraṇapura and Acalapura.

An inscription³ of Śaktivarman's reign gives us the additional news that Vijayāditya defeated one Baddega, who may be identified with the prince Baddiga of the Western Cālukya dynasty. His grandson Arikeśarin was the patron of the Kanarese poet Pampā. Pampā flourished in the middle of the 10th century.⁴

Vijayāditya's success in other directions was not less significant. He invaded a country which corresponds to the modern Bastar State and burnt its capital Cakrakūṭa.⁵ The name of the dynasty which held sway over that country about this period is not known. In the 10th and 11th centuries A. D. a Nāga dynasty is found to have been ruling there. The ancient country of Kosala lay to the north of the Bastar State. Vijayāditya III is said to have taken by force the elephants of the kings of Kosala.⁶ The adversary of Vijayāditya in the Kosala country cannot be identified. The country did not still come under the

1 *SE*, 1923, p. 98. 2 *Ibid.*

3 *Ibid.*, 1918, p. 132; *EI*, vol. V, p. 126.

4 *Bom. Gaz.*, vol. I, pt. II, p. 380.

5 *EI*, vol. IV, p. 239. 6 *SE*, 1914, p. 84.

supremacy of the Kalacuris. We are told that Kaliṅgarāja, a descendant of one of the eighteen sons of Kokkalla I, the king of Tripurī, having abandoned the ancestral land, acquired by his two arms this country of Dakṣiṇa-Kosala.¹ The Gaṅgas of Kaliṅga also felt the brunt of the sword of Vijayāditya. The Masulipatam plates² of Cālukya-Bhīma records that Vijayāditya took by force the gold of the Gaṅga king of Kaliṅga. The Pithapuram inscription³ of Mallapadeva states that Vijayāditya received elephants as tribute from the Kaliṅga king. The above categories prove beyond doubt that Vijayāditya was a military leader of high order. Almost all the contemporary rulers of the south felt the strength of his arms. But his conquests were in most cases followed by incendiarism, rapine and plunder. In course of his military excursions he burnt not less than three great cities of the south.

Vijayāditya III built a temple known as Bejayeśvaram i. e. Vijayeśvaram.⁴ He ruled for forty-four years, and closed his reign in 888 A. D.⁵ He had no son to succeed him to the throne. He appointed his younger brother Vikramāditya, also known as Vikramāṅka, as heir-apparent,⁶ but the latter seems to have predeceased him.⁷ Succession then fell upon Vikramāditya's son Cālukya-Bhīma.

1 *EI*, vol. I, p. 37.

2 *SE*, 1914, p. 84.

3 *EI*, vol. IV, p. 240.

4 *SE*, 1923, p. 98.

5 *EI*, vol. V, p. 130.

6 *Ibid*, vol. XVIII, p. 233.

7 *Ibid*, vol. IX, p. 55.

CHAPTER IV

Calukya-Bhima I to Yuddhamalla III

Cālukya-Bhīma I, Viṣṇuvardhana (A. D. 888-918).

Cālukya-Bhīma I performed his coronation ceremony in Śaka 814 = A. D. 892 i. e. four years after the date of his accession.¹ He bore another name Viṣṇuvardhana, and assumed the epithets of Tribhuvanāṅkuśa, Droṇārjuna, Sarvalokāśraya, Parama-Brahmaṇya, and Rtasiddhi.²

Altogether six inscriptions of Cālukya-Bhīma's reign have been discovered.

(i) The Attili inscription, Śaka 814.³

The inscription records the grant of some lands in the village of Attili, situated in the Attili-Viṣaya, to a person on the occasion of the king's coronation ceremony in Ś. 814 = 892 A. D.

The village Attili is identical with that of the same name, situated in the Tanuku taluka of the Kistna district.

(ii) The Bezwada plates.⁴

The plates were found at Bezwada. The object

1 *SE*, 1909, p. 108 ; 1904, p. 84 ; 1918, p. 131 ; *SII*, vol. I, p. 42 ; *EI*, vol. V, p. 130 ; vol. XVIII, p. 227.

2 *SE*, 1918, p. 131.

3 *Ibid.*

4 *EI*, vol. V, p. 127.

of this grant is to record that the king, on the occasion of his coronation ceremony, granted the village of Kūkiparru, in the Uttara-Kaṇḍervāḍi-Viṣaya, to a Brāhmaṇa, resident of Ummarakaṇṭhibol.

(iii) The Bezwada stone inscription.¹

The stone slab bearing the inscription lies near the Govindamaṭha, on the Indrakīla hill at Bezwada, in the Kistna District. It reports that a temple was erected on the Indrakīla by one Caṭṭapa under the patronage of Viṣṇuvardhana, son of Vikramāditya, in the seventeenth year of the latter's reign.

Viṣṇuvardhana, referred to above, is identical with Cālukya-Bhīma I. The date corresponds to 905 A.D.

(iv) The Anakapalle inscription.²

The inscription was discovered in a field in the Anakapalle taluka. It is fragmentary. It refers to Cālukya-Bhīma I, and the grant portion mentions Elāmañci-Kaliṅgadeśa, and Devarāṣṭra.

Elāmañci which was situated in Kaliṅga is identical with the modern Yellamancili. Devarāṣṭra is also mentioned in the Allahabad pillar inscription of Samudragupta.

(v) The Veḍatulūru grant.³

The object of the inscription is to record the grant

1 *SE*, 1918, p. 85, No. 833.

2 *Ibid*, 1909, p. 108.

3 *Ibid*, 1914, p. 84.

of the village of Veḍatulūru, in the Uttara-Kaṇḍeruvāṭi-Viṣaya, to a number of Brāhmaṇas.

(vi) The Adanki inscription.

The inscription is engraved in a stone slab lying in a field at Adanki, in the Ongole taluka of the Guntur district. It refers to one Tribhuvanāṅkuṣa, who was in all probability Cālukya-Bhīma I. It records that Pāṇḍuraṅga granted some lands in Dhammuvuram.

Cālukya-Bhīma, in the first year of his reign, made Pāṇḍuraṅga his commander-in-chief.¹ He had also a general named Mahākāla, who was the son of Gāmakāmba. Gāmakāmba was the daughter of Nāgipoṭi, who was the foster-mother of Cālukya-Bhīma.² The early years of Cālukya-Bhīma's reign were full of troubles. Kṛṣṇa II, the son and successor of Amoghavarṣa I, invaded the Andhra country. He was accompanied by the Cālukya Baddiga, and the Lāṭa chief, who seems to have been the Mahāsāmant-ādhipati Akālavarṣa Kṛṣṇarāja.³ All effort on the part of Cālukya-Bhīma to check the progress of the invaders met with signal failure. The whole of the Andhra country together with the Guntur and the Nellore districts was taken possession of by the Rāṣṭrakūṭas. Kṛṣṇa put his own officers in charge of

1 *EI*, vol. XIX, p. 275.

2 *Ibid.*

3 *Ibid.*, vol. V, p. 134.

4 *IA*, vol. XIII, p. 65 ; *EI*, vol. XVIII, p. 227.

the numerous forts in that country. Shortly afterwards Pāṇḍuraṅga, the commander of the Cālukya army, rose equal to the occasion, and made brave attempts for rescuing the Andhra country from the domination of the Rāṣṭrakūṭas. A number of battles took place between the Cālukyas and the Rāṣṭrakūṭas. A son of Cālukya-Bhīma killed the Rāṣṭrakūṭa general Daṇḍeśa-Guṇḍaya, but himself met his end in the battle at Niravadyapura. Pāṇḍuraṅga captured as many as twelve strongholds held by one (Vaso)-Boya, and brought under his control all the hill forts in the Veṅgi-naṇḍa.¹ The Rāṣṭrakūṭas were eventually driven out from the Andhra country, and Cālukya-Bhīmā regained its throne. The Pampā-Bhārata reports that Baddiga defeated Bhīma in the battle. Bhīma, referred to, appears to have been identical with Cālukya-Bhīma. An inscription² of Amma I states that Cālukya-Bhīma illumined the Veṅgi country, which had been overrun by the Raṭṭa chieftains, just as by dense darkness after sun set. The Masulipatam grant³ of Cālukya-Bhīma I records that the king defeated the army of Kṛṣṇavallabha together with his allies, and that before him fled as darkness before light, the vile kings of Karṇāṭa and Lāṭa. It further tells us that the king's son died on the battle-field of Niravadyapura, having

1 *EI*, vol. XIX, p. 275.

2 *SII*, vol. I, p. 42.

3 *SE*, 1914, p. 84. Cf. Anakapalle taluk inscription, *ibid*, 1909, p. 108 ; 1918, p. 131.

killed the general of the Vallabha king named Daṇḍeśa-Guṇḍaya from the back of the elephant.

Cālukya-Bhīma I ruled peacefully during the remaining part of his reign.¹ He was benevolent and generous. An inscription² of Amma I records that Cālukya-Bhīma fulfilled like parents, friend or like a preceptor, the desire of the distressed, helpless, naked and ascetics.

Cālukya-Bhīma ruled for thirty years, and closed his reign in 918 A. D. He had two sons Vijayāditya and Vikramāditya of whom the former succeeded him to the throne.

Vijayāditya IV, Kollabhigaṇḍa (A. D. 918).

Vijayāditya assumed the titles of Kollabhigaṇḍa, Gaṇḍa-bhāṣkara, and Kaliyarttyaṅka.³ He is described as the ruler of Veṅgi-Maṇḍala and the Trikaṇḍa forest.⁴ Not a single inscription of his reign has yet been traced. Bhaṇḍanāditya, also known as Kuntāditya, was his general.⁵

The Rāṣṭrakūṭas, who were driven out from the Andhra country by Cālukya-Bhīma I, continued hostilities against the Cālukyas during the reign of Vijayāditya. Vijayāditya fought with his enemies with all his

1 *Ibid.*, 1909, p. 108.

2 *SII*, vol. I, p. 42.

3 *EI*, vol. VI, p. 190 ; *SII*, vol. I, 43.

4 *Ibid.*, vol. V, p. 134.

5 *SII*, vol. I, p. 43.

might and after having broken down their power lost his life in an engagement at a place called Virajāpurī. An inscription¹ of Śaktivarman I states that a son of Cālukya-Bhīma I planted a pillar of victory at Virajā-(purī). An inscription² of Kulottuṅga Coḍa II reports that Vijayāditya (IV) died in the battle at Virajāpurī. A grant³ of Amma I records that Vijayāditya "having destroyed the crowd of his (father's) foes by the strength of his arm and through his valour, while his father was still living, and having conquered after (his father's death) the crowd of his enemies, and the association of his external foes by his extensive wisdom—went to Indra, in order to conquer one equal half (of Indra's throne)".

The chiefs of the Paricchedi family, who were vassals of the successors of Vijayāditya, were designated as the lords of the country of six thousand (villages)⁴ on the southern bank of the Kṛṣṇaverṇa river i. e. Kistna. A stone pillar inscription⁵ at Prattipadu states that the Mahāmaṇḍaleśvara Kusumarāja of this family was the lord of the town of Virajāpurī. Virajāpurī was apparently situated in the country of six thousand villages, situated on the south bank of the Kistna.

Vijayāditya ruled for six months only. He had two queens. The first queen gave birth to his son Amma I,

1 *SE* 1918, p. 132. 2 *Ibid*, 1917, p. 128.

3 *STI*, vol. I, p. 42 v. 12

4 *EI*, vol. VI, p. 277; *SE*, 1917, p. 118.

5 *SE*, 1917, p. 128.

and the second one named Melambā was the mother of Cālukya-Bhīma II.¹ Amma I succeeded his father to the throne.

*Amma I, Viṣṇuwardhana, Rājamahendra,
Sarvalokāśraya (A. D. 918-925)*

Amma I was also known as Viṣṇuwardhana. He assumed the titles of Rājamahendra, and Sarvalokāśraya. Three inscriptions of his reign are known to us.

(i) The Ederu inscription.²

The plate containing the inscription was discovered in the village of Ederu near Akiripalle, in the Kistna district, fifteen miles north-east of Bezwada. It was issued during the coronation ceremony of the king. It records the grant of the village of Gonturu together with twelve hamlets, in the Kaṇḍeruvāḍi-Viṣaya, to his general Bhaṇḍanāditya also known as Kuntāditya, who belonged to the Paṭṭavardhini family. The village, granted, was bounded on the east by Goṅguva, on the south by Goṇayūru, on the west by Kuluceruvulu, and on the north by Maḍapalli. The boundaries of the hamlets are—on the east Poturāyu, on the south-west Peruvāṭi and Kuruva, on the west Pālaguṇṭa and Paḍumaṭikaṭṭa, on the north-west Polakuṅgoṇḍa, Monadurga, and Bhagavatī, on the north Maḍapalliparru, on the north-east, Cāmireniguṇṭa.

1 *EI*, vol. V, p. 138; vol. VII, p. 190.

2 *SII*, vol. I, p. 36.

(ii) The Masulipatam inscription.¹

The inscription records that the king granted the village of Drujjūru, in the Pennātavāḍi-Viṣaya, to his general, Mahākāla. In connection with the boundary line of the village, granted, a number of other villages viz., Talugummi, Goṭṭiprolu, Malkaporamu, and Adupu are mentioned.

Drujjūru is to be identified with the village of Zuzzuru, Joodjoor of the Indian Atlas Map, in the Nandigram taluka of the Kistna district, and Gottiprolu may be identified with the modern Gooteemookola.

(iii) The Pulivarru inscription.²

The inscription registers that the king granted the village of Pulivarru, in the Velanāṇḍu-Viṣaya, to Indaparāja, the grandson of Indaparāja of the Mahāratta-vaṃśa, who was the lord of the city of Mānyakheṭa. Indaparāja appears to have been Indra III, who flourished in the first quarter of the 10th century A. D. His grandson Indaparāja seems to have been the son of his son Amoghavarṣa II. It may be when Amoghavarṣa II was overthrown by Govinda IV, his family took shelter under Amma I.

We saw that Guṇaga-Vijayāditya killed Mahendra of Nolamba-rāṣṭra. Mahendra was succeeded by Ayyapa. Ayyapa declared hostility against Amma.

1 *EI*, vol. V, p. 131.

2 *SE*, 1924, pp. 10, 98.

“On this occasion he seems to have received help from Tādapa, the son of Yuddhamalla, and grandson of Viṣṇuvardhana V. But Amma rose equal to the occasion and successfully repulsed his enemies. An inscription¹ of Ayyapa’s reign states that Ammarāja was the enemy of Ayyapa. Amma’s inscription,² which was issued during his coronation, reports that “having destroyed from afar his enemies, as the rising son (destroys from afar) the darkness, and having drawn his sword, which broke the dishonest heart of his feudatory relatives, who had joined the party of his natural adversaries,—won affection of the subjects, and of the army of his and of his grandfather by his might, which was backed up by the three (royal) powers.” The same inscription mentions that the commander Bhaṇṭāditya fought with the enemies of the Cālukyas. An inscription³ from Pithapuram records that Amma’s enemies were driven from the Viṣaya, and their bodies were impaled on stakes. The war between the Nolambas and the Cālukyas, however, continued for sometime.

Ammarāja ruled for seven years, and closed his reign in 925 A. D. He had two sons Vijayāditya and Bhīma, of whom the former succeeded him to the throne.

1 *EI*, vol. IV, p. 240, V. 13.

2 *SII*, vol. I, p. 42.

3 *Ibid.*

Vijayāditya V, Kaṇṭhika-Beta; Tāḍapa; Vikramāditya II; Bhīma III; Yuddhamalla II (A. D. 925-934).

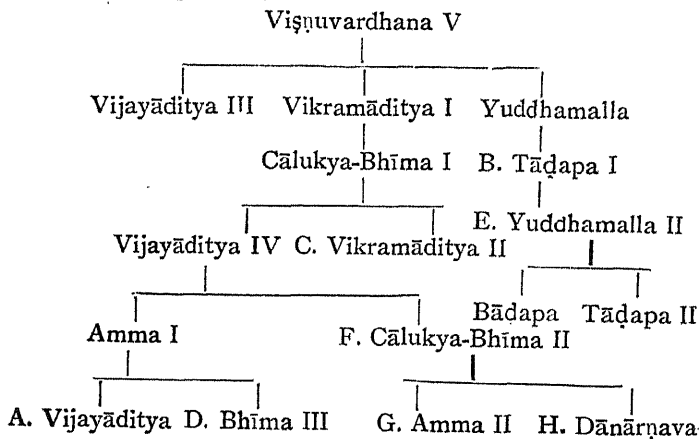
Vijayāditya was a mere boy at the time of his accession. A necklet (*kaṇṭhika*) and a tiara (*paṭṭabandha*) were tied round his neck during his coronation¹. Hence he was known as Kaṇṭhika-Vijayāditya. The king also assumed the title of Beta.²

A civil war broke out in the Andhra country after the accession of Vijayāditya. It continued for a long period. It has been suggested above that Tāḍapa also known as Tāla, Tālapa, and Tāha, the son of Yuddhamalla I, and the grandson of Viṣṇuvardhana V,³ in alliance with Ayyapa, the king of Nolamba-rāṣṭra, and an ally of the Rāṣṭrakūṭas of the Deccan, made

1 *EI*, vol. V, 138.

2 *Ibid*, vol. IV, pp. 240, 241.

3 Their genealogical table :—



a fruitless attempt to wield the sovereignty of the Andhra country. It has also been noticed that Amma I antagonised Govinda IV, king of Mānyakheṭa, by giving shelter to the family of Amoghavarṣa II. The infant king Vijayāditya V had hardly been on the throne for a fortnight when Tāḍapa with the help of the Rāṣṭrakūṭas made him prisoner, and declared himself king of the Andhra country. Vijayāditya, however, managed to escape from the prison, and took refuge under the Cālukya Arikeśarin II, successor of Baddega, and the ruler of Puligere, modern Lakshmeshwar, in the Miraj State of the Bombay Presidency. Arikeśarin, who was a vassal of the Rāṣṭrakūṭas, incurred the displeasure of Govinda IV by giving shelter to Vijayāditya. An inscription¹ of Amma II records that the young Vijayāditya V ruled for a fortnight. Tāla, the son of Yuddhamalla, who was the uncle of Cālukya-Bhīma I, attacked Vijayāditya V, threw him into prison, and himself became king and ruled for one month. The Kanarese poet Pampā states that² "Arikeśarin II was an ocean to suppliants in the might with which he protected his suppliant Vijayāditya when Gojjiga the universal emperor contended (against the latter)."

Tāḍapa occupied the throne only for a month. Though he was supported by the Rāṣṭrakūṭas, he

1 *IA*, vol. XIII, p. 249; cf. *EI*, vol. IX, p. 55; *SE*, 1918, p. 132.

2 *EI*, vol. XIII, p. 329.

was not a match for Vikramāditya II, the son of Cālukya-Bhīma I, another claimant to the throne. He lost his life at the hand of Vikramāditya. The Maliyapundi grant¹ of Amma II states that "having slain at the head of a rough battle this Tālarāja together with crowds of different vassals who were joined by superior army (and) had troops of furious elephants, the glorious king Vikramāditya II, the son of Cālukya-Bhīma I, of very fierce power, righteously ruled for one year the earth surrounded by the girdle of the oceans." A grant² of Cālukya-Bhīma II reports that Vikramāditya II ruled over the country of Veṅgi together with Trikaliṅga. The inscriptions variously assign to Vikramāditya the reign of nine months, eleven months, and one year.³ Vikramāditya II was overthrown by Bhīma III, who was the son of Amma I, and the younger brother of Beta-Vijayāditya V.⁴ Some inscriptions do not mention the name of Bhīma III.⁵ Bhīma ruled only for eight months when Yuddhamalla II, son of Tāḍapa I, killed him and usurped the throne.

Yuddhamalla II was known also as Malla and

1 *Ibid.*, vol. IX, p. 55.

2 *SII*, vol. I, p. 46.

3 *Ibid.*; *SE*, 1917, p. 117; 1918, p. 132;
EI, vol. VII, p. 181; vol. IX, p. 55.

4 *IA*, vol. XIII, p. 214, V. 28. 29.

5 *EI*, vol. IX, p. 55, *SII*, vol. I, p. 46.

Mallaparāja.¹ The Kalacumbarru grant² of Amma II describes him as the son of the elder brother of Tādapa I. The Chellur plate,³ dated 1143 A. D., represents him as the son of Vikramāditya II. But all other inscriptions in this connection are unanimous in stating that he was the son of Tādapa I.

Yuddhamalla was a protégé of the Rāṣṭrakūṭa Govinda IV. The Rāṣṭrakūṭa king posted an army in the Veṅgi country for the protection of Yuddhamalla from the onslaught of his rivals. The Rāṣṭrakūṭa army, as a matter of fact, was at that time the *de facto* ruler of the Andhra country. An inscription⁴ of Amma II states that "the Śabara chiefs, the commanders of the Vallabha forces (i. e. the Rāṣṭrakūṭa army) and others apportioned among themselves the (Cālukyan) territory for seven years." But Kaṇṭhika-Vijayāditya V, Rājamayya, Rajamārtanḍa, Cālukya-Bhīma II, who were claimants to the throne, tenaciously fought against Yuddhamalla for a long period. The situation became worse during the latter part of the reign of Yuddhamalla when the allies and the feudatories of Govinda IV rushed to the Veṅgi country to defend the cause of Yuddhamalla. But it was of no avail. Cālukya-Bhīma II eventually succeeded in defeating all these odd forces and in

1 *SE*, 1917, p. 117; *IA*, vol. XIII, p. 214.

2 *EI*, vol. VII, p. 187, l. 32.

3 *IA*, vol. XIV, p. 56.

4 *SE*, 1917, p. 117.

capturing the throne for himself. The Maliyapundi grant¹ tells us that "at the setting (i. e. death) of Vikramāditya II, the kinsmen princes, who were desirous of the kingdom (viz.), Yuddhamalla, Rājamārtanḍa, Kaṇṭhika-Vijayāditya etc., were fighting for supremacy, oppressing the subjects like Rākṣasas (at the setting of the sun). In mere war five years passed away." Then "Cālukya-Bhīma II slew Rājamārtanḍa in a battle, made Kaṇṭhika-Vijayāditya, and Yuddhamalla go to the foreign country, despatched to the abode of death many others, who though respectable kings had shown themselves puffed up by evil conduct (and) causing distress to the country." An inscription² of Amma II's reign states that "having conquered Yuddhamalla (II), and having driven him out of the country, and having made the other claimants to assume the appearance of stars absorbed in the rays of the sun.....Bhīma ruled the earth for twelve years." The Kalacumbarru inscription³ of Amma's rule reports that Cālukya-Bhīma "having unaided slew the glorious Rājamayya, the mighty Dalaga or Valaga, the fierce Tātabikki, Bijja, who was always ready for war; the very terrible Ayyapa; a great army that was sent by Govinda (IV); Lovabikki, the ruler of the Colas; and Yuddhamalla,

1 *EI*, vol. IX, p. 55; cf. *SLI*, vol. I, p. 46; *EI*, vol. VII, p. 190.

2 *IA*, vol. VII, p. 18.

3 *EI*, vol. VII, p. 190.

with his array of elephants." Tātabikki is mentioned in another inscription as Tātabikyana.¹ Ayyapa was evidently the successor of Mahendra, the king of Nolamba-rāṣṭra, and also an enemy of Amma I.² An inscription³ in the Bangalore Museum states that the Western Gaṅga Ereyapparasa ordered the Nāgattara, together with his tributary chiefs, to supply army to Ayyapadeva for the purpose of fighting with Vīra-Mahendra. Mahendra was an epithet of Cālukya-Bhīma II⁴.

Yuddhamalla II ruled only for seven years.⁵ He built the temple of Malleśvara-svāmi at Bezwada, and erected a monastery adjoining to that.⁶

Cālukya-Bhīma II, Viṣṇuvardhana VII, Rāja-Bhīma, Sarvalokāśraya, Gaṇḍa-Mahendra, Rāja-Mārtanḍa, Tribhuvanāṅkuśa.

Cālukya-Bhīma was the son of Vijayāditya IV, and half-brother of Amma I. He had the second name Viṣṇuvardhana. He was also known as Bhīma and Rāja-Bhīma. He bore the epithets of Sarvalokāśraya, Tribhuvanāṅkuśa, Rājamārtanḍa, and Gaṇḍa

1 *SII*, vol. I, p. 43.

2 *EC*, vol. XII, Si. 39.

3 *Ibid*, vol. VI, p. 49.

4 *Ibid*, p. 47.

5 *SII*, vol. I, p. 49.

6 *EI*, vol. XV, p. 150.

-Mahendra.¹ Three inscriptions of his reign have been discovered.

(i) The Paganavaram inscription.²

The inscription was discovered at Paganavaram, in the Madras Presidency. It records that the king granted the village of Diggubarru, in the Pāgunavara-*Viṣaya*, to a Brahman named Viddamayya. In connection with the boundary of the village, granted, the villages Krañca, Karanūru, and Paluko(?kau)nu are mentioned.

Pāgunavara is evidently the same as Pagunavaram where the record was discovered.

(ii) The Masulipatam (?) plates.³

This inscription designates the king as Viṣṇu-vardhana, the son of Vijayāditya and Melāmbā. The name of Cālukya-Bhīma (II) is not mentioned in it. It records the grant of a field, in the village of Ākulamannaṇḍu, in the Gudravāḍa-*Viṣaya*, to the same Viddamayya. The donee is mentioned as an inhabitant of the village of Vaṅgiparru. The land, granted, was bounded on the west by Krañkaṭavvā.

Vaṅgiparru is the modern Vaṅgipuram,⁴ and Ākulamannaṇḍu is Ankulamanand.⁵

¹ *IA*, vol. XX, p. 269.

² *Ibid*, vol. XIII, p. 213.

³ *EI*, vol. V, p. 134.

⁴ *Ind. Atlas*, Map 76 long. 80° 27' E, lat. 316° 8' N.

⁵ *Ibid*, Map 95, long. 81° 10' E, lat. 16° 15' N.

(iii) The Kolavennu inscription.¹

The inscription was discovered in the village of Kolavennu, in the Bezwada taluka. It registers that Cālukya-Bhīma, at the request of the king Vijjaya of the Pānara dynasty, granted the village of Kodhatalli, in the Kanderuvāṭi-Viṣaya, to a Brahman named Kommana, an inhabitant of Ābharadvasukālmādi.

Malliya, a Velanāṇḍu chief, was an important official of the king. The king had two wives Lokamahādevī and Aṅkidevī.² The first queen gave birth to his son Amma II, and the second queen was the mother of Dānārṇava. Amma was younger than Dānārṇava. The third son of the king was Kāma. The king ruled for twelve years,³ and was succeeded by Amma in Śaka 867-945 A. D.⁴

Amma II, Vijayāditya VI, Rājamahendra, Tribhuvanāṅkuśa, Samastabhuvanāśraya (A. D. 945-970)

Amma had another name Vijayāditya. He assumed the epithets of Rājamahendra, Tribhuvanāṅkuśa, and Samastabhuvanāśraya.⁵ Fourteen inscriptions of his reign have been brought to light.

1 *SII*, vol. I, p. 43.

2 *IA*, vol. VII, p. 18; *SE*, 1917, p. 117.

3 *SE*, 1917, p. 117.

4 *EI*, vol. IX, p. 47.

5 *IA*, vol. VII, p. 18; *EI*, vol. V, p. 139; *SE* 1918, p. 132.

(i) The Paḍaṃkalūru inscription.¹

It records that the king granted the village of Paḍaṃkalūru, in the Pennātavāḍi-Viṣaya, to a Brahman named Pāṇḍiya, an inhabitant of Kalavatorru. The boundaries of the village, granted, are Marupaḍuva, Eṇḍalūru, Kāṇḍru, Alapūru, Dṛṇṭhamapuṇḍi, and Nandigrāma. The executor of the grant was Kaṭakarāja. The record was composed by Mādhavabhaṭṭa, and was written by Jontācārya. It was issued shortly after Ś. 867=945 A.D., the year of the accession of the king.

(ii) The Pamulavaka inscription.²

The inscription was discovered at the village of Pamulavaka, in the Narasipatam taluka of the Vizagapatam district. The king, through this inscription, informed the people of the Bārupunāṇḍu-Viṣaya, in the Elāmañci-Kaliṅga, that he granted some lands, in the Cāvada-Viṣaya, and in the Bārupunāṇḍu-Viṣaya, to one Kucena.

(iii) The Masulipatam plates.³

The inscription registers that the king granted some lands in the village of Pāmbarru, in the Gudravāḍa-Viṣaya, to the yuvarāja Ba(ḷḷā)ladeva-velābhāṭa, also called Boḍḍiya, son of Pammavā of the Paṭṭavardhini family.

1 *IA*, vol. VII, p. 15.

2 *JARS*, vol. II, p. 242.

3 *EI*, vol. V, p. 139.

(iv) The Yelivarru grant.¹

The plates were discovered in the village of Yelivarru, in the Repalle taluka. They report that the king granted the village of Elavarru, in the Velanāṇḍu -Viṣaya, to Koramiya, who was the head of the Śrīkaraṇa or the Writing Department of the treasury of gold (*Suvarṇabhāṇḍāgāra*). The boundaries of the village are the villages, Gomaduvu, Daḡgumbarti, Inṭhūri, Premparti, Turimiṇḍi, and Aṃutunūri. The inscription was composed by Potanabhaṭṭa.

(v) The Gundugolanu plates.²

The inscription records that the king, at the request of his wife's parents, Nṛpakāma, and Nāyamāmbā, granted some lands in the village of Guṇḍugolanu, in the Veṅgināṇḍu-Viṣaya, to a Brahman inhabitant of Kalluru. Nṛpakāma is described as the king of Sara.

The village Kalluru still retains its ancient name, and is situated in the Repalle taluka of the Guntur district.

(vi) The Tāluppru (?) plates.³

The object of the inscription is to record that the king granted the village of Tāluppru (?), in the Guḍravāra-Viṣaya, to his family priest.

(vii) The Kalacumbarru grant.⁴

The inscription registers that the king, at the

1 *IA*, vol. XII, p. 91.

2 *Ibid*, p. 248.

3 *SII*, vol. I, p. 46.

4 *EI*, vol. VII, p. 177.

request of the lady named Cāmekāmbā of the Paṭṭavar-dhini family, made a gift of the village of Kalacumbarru, in the Attilināṇḍu-Viṣaya, for meeting the expenses of the repair of a Jaina temple called Sarvalokāśraya-Jinavallabha. The village, granted, was bounded by Āruvilli, Korukolanu, Yīḍiyūru, Yullikodamaṇḍru.

Of the localities mentioned above, Attilināṇḍu is identical with the modern town of Attili, in the Tanuka taluka of the Godavari district. Kalacumbarru is the modern Kunsamurroo, three miles south-west from Attili. Āruvilli is the modern village of Etdooroo, one and a half mile west-north-west from Kunsamurroo.

(viii) The Maliyapūṇḍi grant.¹

The plates were discovered in the Rāmalīṅgeś-varasvāmi temple at Madanur, a village, about ten miles from Ongole, in the Nellore district. The object of the inscription is to record that the king, at the request of his subordinate Durgarāja, made a gift of the village of Maliyapūṇḍi, in the Kammanāṇḍu-Viṣaya, for the maintenance of a Jaina temple on the south of Dharmapurī. The boundaries of the hamlet are Muñjunyuru, Yīnimiti, Kalvakuru, and Dharmavuramu. The inscription also refers to the villages of Malkaparru and Kalvakuru while defining the boundaries of some of the fields of that village.

Dharmavuramu, mentioned above, is the Telugu form of Dharmapurī. Both Dharmapuram and

1 *Ibid.*, vol. IX, p. 47.

Kalvakuru are now in the Addanki Division of the Ongole taluka. This part of the Ongole taluka was anciently known as the Karmarāṣṭra-Viṣaya.

(ix) The Vandram plates.¹

The plates were found in the village of Vandram, in the Bhimavaram taluka of the Kistna district. It gives the date of the accession of the king as Ś. 867. The object of the inscription is to record that the king granted the two villages of Tanderu, and (Beṭi)-pūṇḍi, which belonged to the Prāndoru Twelve of the Pāvunavāra-Viṣaya, to his minister Kuppana. Kuppana founded a temple of Śiva at Drākṣārāma. Drākṣārāma is the place of the same name in the Ramachandrapuram taluka of the Godavari district.²

(x) The Nammur grant.³

The inscription records that the king granted a field in the village named Nammūru, in the Gudla-Kaṇḍeravāḍi-Viṣaya to the learned Viṣṇuśarman, a resident of Geranḍa. Paṇḍi-Pedderi and Kropperu are the villages referred to while defining the boundary.

(xi) The Vemalurpadu plates.⁴

The object of the grant is to record that the king granted two villages of Tumiva and Veṇiyapūṇḍi, and

1 *EI*, vol. IX, p. 131.

2 *Ibid*, vol. IV, p. 32, note 3.

3 *Ibid*, vol. XII, p. 61.

4 *Ibid*, vol. XVIII, p. 226.

some lands in the villages of Anamaṇaṅguru and Aṇḍeki, in the Karmarāṣṭra-Viṣaya, to one Musiyanaśarman, a resident of Kāraṃceḍu. The villages Medalkoṇḍa, Gaṭṭipūṇḍi, and the river Guṇṭeru are mentioned in connection with the boundary.

(xii) The Masulipatam grant.¹

The inscription registers that the king made a gift to some Jaina temples at Vijayavāṭika i. e. Bezwada.

(xiii) The Bezwada plates.²

The inscription records that the king granted the village of Tāṇḍikoṇḍa and three others for the maintenance of a Śiva temple known by the name of Samastabhuvanāśraya, which was erected by Narendraraja at Vijayavāṭa. The inscription makes an error by stating that the king ascended the throne in Ś. 880=958 A. D.

(xiv) The Mangallu plates.³

The inscription was issued by Dānārṇava on behalf of his younger brother the king Amma II. It records that, at the instance of the chief named Kākatiya-Guṇḍyana, he granted the village of Māṅgallu, in the Naṭavāḍi-Viṣaya, to a Brahman Dommana. Māṅgallu is identical with the modern village of Mangallu, in the Nandigama taluka of the Kistna district.

1 *SE*, 1909, p. 109.

2 *Ibid*, 1915, p. 90

3 *Ibid*, 1917, p. 117.

Amma II was appointed Yuvarāja when he was eight years old. He ascended the throne at the age of twelve¹ in Ś. 867 = A.D. 945. He is described as the ruler of both Veṅgi and Kaliṅga.² Durgarāja, the son of Vijayāditya, the grandson of Niravadyadhavala, the great-grandson of the famous warrior Pāṇḍuraṅga, was his general. Kuppanayya, who bore the title of Vipranārāyaṇa, was his minister. The minister's father was Tūrkkīya-Yajvan,³ the son of Vijayāditya, and the grandson of Tūrkkīya-Peddiya.

The early years of Amma's reign were peaceful. But sometimes about 956 A.D. Bāḍapa, the son of Yuddhamalla II, invaded Veṅgi with the help of the Raṣtrakūṭa Kṛṣṇa III (A.D. 940, 968), the son and successor of Amoghavarṣa III. At this juncture Amma II, peaceful king as he was, left the throne of Veṅgi in charge of his elder brother, Dānārṇava, and retired to Kaliṅga. Dānārṇava, however, could not withstand the attack of the enemy. Bāḍapa captured the throne of Veṅgi, and declared himself king of the country. The Māṅgallu grant, referred to above, reports that "Amma II, after he had ruled for eleven years, proceeded to the Kaliṅga country in wrath against Kṛṣṇa (i. e. Kṛṣṇa III)." The Arumbaka plates of Bāḍapa⁴ records that "Ammarāja ruled well the

1 *ETI*, vol. XVIII, p. 227.

2 *Ibid*, vol. XIX, p. 146.

3 *Ibid*, vol. IX, p. 131.

4 *Ibid*, vol. XIX, p. 146.

Veṅgi country with Trikaṅga according to the injunctions of Dharma. Bāḍapa with the Vallabha (king), called Ka(rṇa) rāja, drove away from the country the prosperous (king) called Ammarāja. Having defeated the *dāyas* (agnates) and crushed the multitudes of enemies, given a heap of things to supplicants and honoured his relations, the *adhirāja* Bāḍapa, son of the king Yuddhamalla, lord of Veṅgi, rules the earth." Here the reading of the word *Karṇa* is doubtful. It appears to be *Kṛṣṇa*.

In this struggle for supremacy, Makariyarāja of the Pallava family seems to have lost his life fighting on the side of Bāḍapa. It is stated in the inscription¹ of Tāla II, brother of Bāḍapa, that Makariyarāja suffered and died for the family of Tāla II.

It has been noticed above that Amma II was deprived of his throne of Veṅgi in the eleventh year of his reign. But a number of records assigns him a reign of twenty-five years.² This suggests that Amma, after the loss of Veṅgi, ruled for fourteen years in Kaṅga. There, he was succeeded by his elder brother Dānārṇava in 970 A. D.

Amma II married the daughter of Nṛpakāma, the lord of Sara. Nṛpakāma and his successors ruled in the Velanāṇḍu-Viṣaya.

1 *EI*, vol. XIX, p. 154.

2 *SII*, vol. I, p. 59; *EI*, vol. VI, p. 358; *JARS*, vol. II, p. 287.

Dānārṇava, A. D. 970-973.

Dānārṇava had by his wife Āryā two sons Śakti-varman and Vimalāditya.¹ All the inscriptions except one, which assigns the king a reign of thirty years, state that he ruled for three years. After the close of the reign of Dānārṇava in 973 A. D., Kaliṅga seems to have been annexed to the kingdom of Bāḍapa.

Bāḍapa, Vijayāditya, Samastabhuvanāśraya.

Bāḍapa was also known as Vijayāditya. He assumed the title of Samastabhuvanāśraya.² An inscription of his reign is known to us.

The Arumbaka plates.³

The plates were discovered in the village of Polamuru, in the Tanuka taluka of the Kistna district. The inscription reports that the king granted the village, Arumbaka, in the Velanāṇḍu-Viṣaya, to a famous archer named Gaṇḍanārāyaṇa, son of Nṛpakāma, lord of Sara. Gaṇḍanārāyaṇa, in his turn, made a gift of that village to his cousin Candena. The boundaries of the village, granted, are Cerakumballi, Śrīpuṇḍi, Kāvūru, and Gomaḍuvu.

Of the localities, mentioned above, Ārumbaka is identical with the village of the same name in the Repalle taluka of the Guntur district. Nṛpakāma, the

1 *EI*, vol. VI, p. 359; *SE*, 1918, p. 132.

2 *EI*, vol. XIX, p. 146.

3 *Ibid.*

father of Gaṇḍanārāyaṇa, was evidently the father-in-law of Amma II. He earned the appellation of Kārmukārjuna, and the title of Satyavallāṭa. He appears to have joined Bāḍapa against his son-in-law, Amma II, because the latter showed exceptional favour to a harlot named Cāmekā.¹ Sometime before 982 A. D. Taila II, the founder of the Cālukya sovereignty at Mānyakheṭa, in the Deccan, raided the Andhra country.²

Bāḍapa had a brother named Tāla, who succeeded him to the throne.

Tāla II, Viṣṇuvardhana.

Tāla bore another name Viṣṇuvardhana. An inscription of his reign has been discovered.

The Sripundi plates.³

The plates were found in the village of Sripundi, in the Guntur district. The inscription registers that the king granted the hamlet of Śrīpuṇḍi, in the Velanāṇḍu-Viṣaya, to his minister Kuppanaya, son of Makariyarāja, grandson of Kalivarma of the family of Pallavamalla. It is further stated that the hamlet of Adūru was given as *mānya* to the same donee. The king is designated in this record as Mahārājādhirāja.

Tāla II was succeeded by Yuddhamalla III, who appears to have been his son.

1 *IA*, vol. VI, p. 191.

2 *EI*, vol. IV, p. 207.

3 *Ibid*, vol. XIX, p. 148.

Yuddhamalla III.

An inscription¹ in the temple of Malleśvarasvāmi at Bezwada states that Yuddhamalla added a front tower to the temple, which his grandfather Mallaparāja had erected. The king appears to have been overthrown by the Cola Rājarāja the great. The kings Bāḍapa, Tāla II, and Yuddhamalla III ruled between the years A. D. 956-999, the last date being the first year of the reign of Śaktivarman. The period from A. D. 973 to 999 was considered by Śaktivarman and his successors as one when Veṅgi was without a ruler.

1 *Ibid*, vol. XV, 150.

CHAPTER V

Saktivarman I to Vijayaditya VII

The period of anarchy in the kingdom of Veṅgi is counted from the date of the close of Dānārṇava's reign. An inscription¹ of the time of Śaktivarman states that, after the close of Dānārṇava's reign the Andhradeśa was without a ruler for twenty-seven years as the night of the second fortnight is without the moon. The Ranastipunḍi grant² of Vimalāditya record's that "after Dānārṇava, through the evil action of fate, the country of Veṅgi was without a ruler for twenty-seven years. At this point the son of king Dāna, that glorious Śaktivarman, who resembled (Indra) the king of the gods, having overcome the enemies by the force of his valour, protected the earth for twelve years." Many other inscriptions of the Eastern Cālukyas support this statement.³

Sometime during the latter part of this interregnum, the Cola Rājarāja took possession of Andhra and Kalinga, probably defeating Yuddhamalla III. An inscription,⁴ issued in the fourteenth year (= 999 A. D.)

1 *SE*, 1918, p. 132.

2 *EI*, vol. VI, p. 358 ff.

3 *IA*, vol. XX. p. 272; Sir Walter Elliot's *Telugu Śāsanams*, p. 777.

4 *SII*, vol. III, p. 5.

of Rājarāja I's reign, states that the king conquered Veṅgainnādu (Veṅgai-nādu), Gaṅga-pādi and other places. An inscription¹ of the twenty-first year (= 1005 A. D.) of this king's reign adds that he conquered Kaliṅga. But the Cola supremacy in Veṅgi was put an end to by Śaktivarman. Śaktivarman's inscription² reports that "he rose to fame even in his youth by his victory in a battle with the Colas, and he put to flight a certain Badyema-mahārāja and others." It is further stated that "Coḍa-Bhīma met his death like Rāvaṇa at the hand of this Cālukya-Nārāyaṇa."

*Śaktivarman I Cālukya-Nārāyaṇa, Cālukya-Candra,
Viṣṇuvardhana, (A. D. 999-1011).*

Śaktivarman was also known as Sarvalokāśraya Viṣṇuvardhana-mahārāja. He assumed the titles of Cālukya-Candra, and Cālukya-Nārāyaṇa.³ An inscription⁴ of his reign has been discovered. It is mutilated and incomplete. It records the gift of land, in the Varanāṇḍu-(Velanāṇḍu)-Viṣaya.

Śaktivarman deprived the headman of the village Pabhubarru, a descendant of an official of Amma II, of all his properties, and expelled him from his kingdom. The properties, seized, were given

1 *Ibid*, vol. I, p. 94.

2 *SE*, 1918, p. 132.

3 *Ibid*; *IA.*, vol. XIV, p. 50.

4 *SE*, 1918, p. 132.

to Dādī-Bhīma, a faithful servant of Śaktivarman. Dādī-Bhīma was also given the fief of Pabhubarru.¹

Śaktivarman ruled for twelve years i. e. from A. D. 999 to 1011, and was succeeded to the throne by his younger brother Vimalāditya.

*Vimalāditya Birudāṅka-Bhīma, Mummaḍi-Bhīma,
Viṣṇuvardhana, Rāja-Martaṇḍa, Bhūpa-Mahendra,
(1011-1018 A.D.).*

Vimalāditya assumed the epithets of Birudāṅka-Bhīma, Mummaḍi-Bhīma, Bhūpa-Mahendra, Rāja-Martaṇḍa, Viṣṇuvardhana.² Two inscriptions of his reign have been brought to light.

(i) Ranastipuṇḍi grant.³

The inscription was found in the Amalapuram taluka of the Godavari district. It records that the Mahārājā-dhirāja Vimalāditya granted the village of Ranastipuṇḍi and Pāruvala, in the Guddavāḍi-Viṣaya, to his Brāhmaṇa minister Vajra, son of the minister Datta and grandson of Droṇa. In connection with the boundary line of the above village the places Mrontugarru, Pāluru Korukeru, Kalaparru, Gāṅgaleru, Kollikurru, Siripūṇḍi, Goṅganavrolu, and Lulla are mentioned. The minister Vajra, who is described as *Amātyaśikhāmaṇi*,

1 *JARS*, vol. IV, p. 102.

2 *EI*, vol. VI, p. 359 ff.; *Telegu Mahābhārata, Ādiparva, Āśvasa* 12, V. 2391.

3 *EI*, vol. VI, p. 351.

Buddha-vajraprākāra and *Saujanyaratnākara*,¹ was a resident of Kāramaceḍu, apparently the modern village of Karimchedu, nine miles west of the Bapatla taluka, in the Guntur district. The record was executed in the eighth year of the king's reign by the Daṇḍanāyaka Nṛpakāma. The composer of the verses was Bhīmanabhaṭṭa, and the writer of the inscription was Jontācārya.

(ii) Ramatirtham inscription.¹

The inscription is on the wall of the Durgapañca cave in the hill at the village of Ramatirtham, in the Vizagapatam district. The inscription does not mention the name of the king. It states that it belongs to Sarvalokāśraya Viṣṇuvardhana-Mahārāja, who had the epithet of Rāja-Mārtaṇḍa and Mummaḍi-Bhīma. The inscription is badly damaged. It reports that Muni Trikālayogī Siddhāntadeva, a teacher of Desigaṇa school of Jainism, and a spiritual teacher of the king Viṣṇuvardhana, paid his reverence to the holy place of Rāmakonḍa. Rāmakonḍa is identical with Ramatirtham.

The Ranastipunḍi grant reports that Vimalāditya was formally anointed in Śaka 933 = A.D. 1011.² The early years of Vimalāditya's reign were beset with difficulties. He killed one Rājarāja, who might have been an officer under the Cola Rājarāja I. Rājarāja I's generals invaded the Andhra country again and forced

1 *SE*, 1918 p. 133.

2 *Ibid*, vol VI, p. 359, v. 13.

Vimalāditya to submit. An inscription¹ of Rājarāja I's reign, dated in Śaka; 934 = A. D. 1012, records that "having first captured the lands of Gaṅgavāḍi, Raṭṭavāḍi, and Melanāḍ, the territories of Nolamba and Andhra, the rulers of Koṅgu, Kalinga, and Pāṇḍya, the king ruling over all other countries in such wise that they were called the Cola-nāḍ, the lord of the divisions of the world Kali-Rājarāja-Cola bore the dignity of emperor".

"When the Kovirāja, Rājakeśarivarman, Rājarāja, marched across, the bee at his lotus feet, Pañcava-Mahārāya, having there obtained the rank of Mahā-Daṇḍanāyaka of Veṅgi-Maṇḍala and Gaṅga-Maṇḍala, displayed the might of his arms" etc, The Tiruvalaṅgaḍu plates² of Rājendra-Cola I records Rājarāja's victory over Bhīma, the king of the Andhra country, who killed certain Rājarāja. Bhīma, referred to, is identical with Mummaḍi-Bhīma, which was an appellation of Vimalāditya. Rājendra-Cola's two inscriptions³ on the Mahendragiri, in the Ganjam district, state that his general defeated the Kuluta chief Vimalāditya, captured the Mahendraparvata, and caused a pillar of victory to be set upon the hill. It has rightly been suggested by Mr. Venkayya⁴ that "as

1 *SII*, vol, II, p. 241.

2 *SE*, 1906, p. 50.

3 *Ibid*, Nos. 396-397 of 1896.

4 *EI*, vol. VI. p. 350.

this fact is not recorded in the usual historical introduction of Rājendra-Cola's Tamil inscription, it may be presumed that it happened during the early part of his military career, when his father Rājarāja I was still living." Vimalāditya, referred to above, is identical with the Cālukya king of the same name, though he is wrongly called a Kuluta chief.

A treaty appears to have eventually been concluded between the Colas and the Cālukyas. Andhra and Kalinga were restored to Vimalāditya, who married Kuṃḍava, the daughter of Rājarāja I.¹ The marriage ceremony seems to have taken place in the Cola country in the twenty-ninth year (=1013-14 A. D.) of Rājarāja I's reign, on which occasion Vimalāditya made some gifts to the Pañca-Pāṇḍaveśvara temple at Tiruvaiyaru.² Henceforward the Calukyas of Veṅgi ruled their kingdom as the protégé of the Colas of Tanjore.

The Ranastipunḍi grant states that "at its free will his (Vimalāditya's) great valour in battle, like the edge of a sharp axe, cuts up the Saurāṣṭras, like a wife³ who captivates the mind, deprives the Śakas, Lātas (and) Gurjaras of (their) courage". This seems to be an overstatement. The same inscription relates that the king was the rescuer of his family.

1 *Ibid*, vol. IV, p. 306, l. 53.

2 *SE*, 1894, No. 215.

3 *EI*, Vol. VI, p. 359, V. 20.

The Pithapuram inscription¹ of Pr̥thviśvara reports that Kuḍiyavarman (II), a chief of Velanāṇḍu, helped Vimalāditya many times in the battle-field. Vimalāditya granted Kuḍiyavarman II the pair of (districts called) Guḍravāra.

Vimalāditya had two sons. The elder Rājarāja was born of his queen Kuṃḍava, and the younger was born of his second queen Maḍavama, who was a Cola princess.² The Cālukya records assign to Vimalāditya a reign of seven years. But his Ranastipuṇḍi grant was issued in the eighth year of his reign. It may be that he died before he completed the eighth year of his reign. He closed his reign in 1018 A.D., and was succeeded by his son Rājarāja. In the inscription of Vimalāditya's younger brother Vijayāditya Ś. 952 has been mentioned as the twelfth year of Rājarāja's reign.

Rājarāja Viṣṇuvardhana (A. D. 1018-1060).

Rājarāja had another name Viṣṇuvardhana.³ The hostility of his step-brother Vijayāditya probably delayed his coronation for four years, which took place in Śaka 944=1022 A. D. Four inscriptions of his reign have been discovered.

(i) The Korumelli inscription.⁴

The inscription was discovered in the village of

1 *EI*, vol. IV, p. 49.

2 *SE*, 1925, p. 77; *JARS*, vol. V, p. 46.

3 *SE*, 1925, p. 302.

4 *IA*, vol. XIV, p. 48.

Korumelli, in the Godavari district. It records that the king granted the village of Korumelli, in the Guddavāḍi-Viṣaya, to a Brahman. The Dutaka was Bhīma, son of Rāciya-Pedderi. The composer of the inscription was Cetanabhaṭṭa, and the writer was Gaṇḍācārya.

(ii) Nandamapūṇḍi grant.¹

The object of the inscription is to record that the king granted the village of Nandamapūṇḍi, in the Renderulunāḍimi-Viṣaya to the poet Nanni-Nārāyaṇa. While mentioning the boundary of the village, granted, the villages Billemapeddapūṇḍi, Nerapula, Mundaramuna, Maḍakurti have been referred to. The inscription was issued in the thirty-second year of the king's reign. The date corresponds to 1050 or 1054 A. D. The inscription was composed by Nanniyabhaṭṭa, and the engraver was Gaṇḍācārya.

(iii) Nandivelugu inscription.²

The inscription is found engraved in the roof of a Śiva temple at Nandivelugu, in the Tenali taluka of the Guntur district. It records the gift of some sheep for bearing the cost of a perpetual lamp in the temple of Abbeśvara at Vallavarū. The record was issued in Ś. 980 = A. D. 1058-1059, in the thirty-seventh year of the king's reign.

1 *EI*, vol. IV, p. 303.

2 *SE*, 1921, p. 47, No. 663.

(iv) Valiveru inscription.¹

The stone slab bearing the inscription is lying before the Svayambhuveśvara temple at Valiveru, in the Tenali taluka of the Guntur district. It registers that a gift of fifty sheep was made for the maintenance of a perpetual lamp to the temple of Traipuruṣa-Mahādeva at Valiveru. The grant was made by a private individual in Śaka 983 = A. D. 1060, in the forty-first year of the king's reign. The regnal year given above appears to be incorrect. The inscription mentions Rājarāja as Viṣṇuvardhana.

Rājarāja maintained friendly relation with the Colas. Andhra and Kalinga are not mentioned in the list of the countries conquered by Rājendra-Cola.² But Rājarāja had to suffer a severe loss due to the revolt of his step-brother Vijayāditya. In the twelfth year of his reign, in Śaka 952 = A. D. 1030, the eastern part of his kingdom was wrested from him by Vijayāditya.³

An inscription⁴ of Vijayāditya's reign has been discovered in the village of Pamulavaka, in the Narasipatam taluka of the Vizagapatam district. It states that the king was coronated in Śaka 952 = A.D. 1030. The inscription was issued in the second year of his reign. The object of the inscription is to record

1 *SE*, 1921, p. 48, no. 671.

2 *EI*, vol. IX, p. 233.

3 *JARS*, vol. II, p. 289.

4 *Ibid.*

that the king granted the village of Kompolungu along with twelve other villages to Bhīmabhūpa, the son of Cammarāja, in recognition of his service. The writer of the inscription was Gaṇakācārya.

Rājarāja was a great patron of learning. The poets Nanniyabhaṭṭa, Nārāyaṇabhaṭṭa, and the mathematician Pāvulūri Mallanārya flourished in his court.

The tradition¹ runs that Rājarāja had two wives Ratnāṅgi and Citrāṅgi. Sāraṅgadhara, the son of the chief queen Ratnāṅgi, was a prince of outstanding genius. Rājarāja appointed him his heir-apparent, and looked for a suitable bride for him. He selected one beautiful girl named Citrāṅgi as the bride of the prince. Eventually he himself married her. But Citrāṅgi cherished a love for the prince and was looking for an opportunity to meet him. Once a pigeon belonging to the prince happened to perch on the terrace of the queen's palace. The queen captured it expecting that the prince might come to her for its release. The king was, luckily for the queen, at that time away from the capital. The prince, as it was expected, entered into the queen's palace in order to request her to return the bird to him. The queen proposed her love to him. But he refused the offer. In his hurry to free himself from the grip of the queen the prince left his upper garment in the queen's chamber.

1 *JARS*, vol. IV, p. 108.

On the return of the king the queen reported to him that the prince entered into her chamber with evil motive, and, in order to prove the veracity of the report, produced before him, as a testimony, the upper garment of the prince. The king in his rage ordered that the prince was to be executed. Later on he discovered the real truth, and forthwith ordered his release. But the prince was executed before the royal order reached the executioner. The king, however, avenged himself the wrong by putting the queen to death in a brutal manner. The people, being annoyed with the conduct of the king, rebelled and expelled him from his kingdom, and placed on the throne the prince, who was restored to life by a saint. A mound in Rajamundry is still called the mound of Sāraṅgadeva.

The above story, which was recorded by Kākumnūri Appakavi in the middle of the seventeenth century, lacks candour.¹ Rājārāja married Ammaṅgayambā, the daughter of the great Rajendra-Cola I. She bore to him a son Rājendra-Cola II.² The inscriptions of Śaktivarman II and Kulottuṅga-Cola II³ assign Rājārāja a reign of forty-one years, while the Pithapuram inscription of Mallapadeva⁴ records that the king ruled for forty years. The king lost his throne sometimes in 1060 A. D.

1 *Ibid.*

2 *EI*, vol. IV, p. 49.

3 *Ibid.*

4 *JARS*, vol. V, p. 46 ; *IA*, vol. XIV, p. 55.

The latter part of Rājarāja's reign was not peaceful. His son Rājendra-Cola, who was still very young, was at that time living in the Cola country with his grandmother, the wife of Rājendra-Cola the great. Rājarāja's step-brother Vijayāditya, who had occupied the Vizagapatam district, was looking for an opportunity to take possession of the kingdom of Veṅgi. In the year A. D. 1060 when Rājarāja was away from his capital Vijayāditya seized his throne and declared himself king. Two inscriptions¹ of Vijayāditya report that he succeeded to the throne after the death of his brother. But the inscription of Vijayāditya's son Śaktivarman states that² "Rājarāja protected the earth with great ability for full forty-one years. Vijayāditya, who is a step-brother of Rājarāja, having born of a different mother captured the great kingdom of his brother with great valour in his absence." Vijayāditya appears to have abdicated his throne shortly after his accession in favour of his son Śaktivarman II, who was born of his queen Mādava-Mahādevi, a Haihaya princess.³

*Śaktivarman II, Samaraika-Bhairava, Viṣṇuvardhana,
Satyāśraya—(A. D. 1061-62)*

Śaktivarman assumed the titles of Samaraika-Bhairava, Viṣṇuvardhana, and Satyāśraya. His coronation ceremony took place in Śaka 983=A. D. 1061. An

1 *EI*, vol. IV, p. 240.

2 *SE*, 1924-25, p. 77.

3 *JARS*, vol. V, p. 47.

inscription¹ of his reign has been discovered. It records that he granted the village of Numiyavāḍa to his officer Aḍapa Appana. While defining the boundary of the village, granted, the villages Babhanavāḍi, Tuṅgagunṭa, Naḍugūur, Candūru and the mountain torrent of Nuvuru Bārasivāḍa have been referred to. The inscription was composed by Nārāyaṇācārya. The king granted the village in the presence of the Yuvarāja. He ruled only for a year. After his death his father Vijayāditya again assumed the royalty. The Rayali plates of Vijayāditya report that² "the king's son Śaktivarman (II), who was crowned as the ruler by his father, reigned only for one year, and then passed away, and that Vijayāditya, the father, assumed authority out of regard for Dharma."

The Teki plates³ of Rājarāja-Coḍagaṅga, son of Rājendra-Cola II (Kulottuṅga I), states that his father became the ruler of Veṅgi before he ascended the Cola throne. "He being desirous of conquering the world, formerly conferred the kingdom of the country of Veṅgi on his paternal uncle Vijayāditya." "And ruling the earth for only fifteen years, this godlike prince of the earth (i.e. Vijayāditya), who resembled the five-faced (Śiva) in power, has (now) gone to heaven." This statement has been repeated in the Pithapuram

1 *Ibid.*, vol. V, p. 47.

2 *Ibid.*, p. 41; *SE*, 1925, p. 77.

3 *EI*, vol. VI, pp. 338, 344.

inscription¹ and the Chellur inscription² of Vīra-Coḍa, son of Rājendra-Cola II. But the inscription of Śaktivarman II, as has already been noticed, discloses the fact that Vijayāditya usurped the throne of Veṅgi. The expression 'godlike', attributed to Vijayāditya VII in the inscriptions of the sons of Rājendra-Cola II, does not necessarily indicate that Rājendra-Cola II was in friendly terms with his uncle. Śaktivarman II, in his inscription,³ praises Rājarāja I as the foremost of the Candra-vaṃśa though his father was an enemy of the latter. Bilhana⁴ states that Rājiga, king of Veṅgi, overthrew Adhirājendra (1070 A. D.). But it will be seen below that Rājendra-Cola II, after his accession to the Cola throne, made some attempts to capture the throne of Veṅgi from his uncle Vijayāditya. It seems that the object of the Teki and other plates, which purport to say that Vijayāditya was a viceroy under Rājendra-Cola II in Veṅgi, is to show the continuity of the line of succession on the throne of Veṅgi from Rājarāja I to Rājendra-Cola II.

Vijayāditya VII Cālukya-Bhīma, Viṣṇuvardhana, Karavāla-Bhairava, Kali-Yudhiṣṭhira, and Sarvalokāśraya (A. D. 1061-1076).

Vijayāditya assumed the titles of Karavāla

1 *Ibid*, vol. IV, p. 78, Vs. 13, 14.

2 *SI*, vol. I, pp. 59, 60.

3 *JARS*, vol. V, p. 44.

4 *Vikramāṅka-carita*, ch. VI, v. 26.

-Bhairava, Kali-Yudhiṣṭhira, and Sarvalokāśraya. He bore the names of Cālukya-Bhīma, and Viṣṇuvardhana¹. Seven inscriptions of his reign have been brought to light. Three of them have been found in the Bhīmeśvara temple, at Draksharama, in the Ramachandrapuram taluka of the Godavari district. The inscriptions mention the name of the ruling sovereign as Viṣṇuvardhana-Mahārāja. The dates of the inscriptions and the regnal years, referred to there, indicate that the king was none other than Vijayāditya VII, who was also known as Viṣṇuvardhana.

(a) Draksharama inscription, No. I.²

The inscription records the gift of a lamp by a Brāhmaṇa Suppa-Nāyaka in the third year of Viṣṇuvardhana-Mahārāja's reign, in Ś. 986 = A.D. 1064.

(b) Draksharama inscription, No. II.³

The inscription states that a merchant of Viśākhavaṭṭana (Vizagapatam) made a gift of lamp in the eighth year of the reign of Viṣṇuvardhana-Mahārāja, in Ś. 990-1068 A.D.

(c) Draksharama inscription, No. III.⁴

The inscription registers that the queen of Kīrtirāja of the Haihaya family made a gift of lamp in the

1 *JARS*, vol. II, p. 289; *SE*. 1925, p. 77.

2 *IMP*, vol. II, p. 724, Gd. 93.

3 *Ibid*, no. 92.

4 *Ibid*, no. 91.

thirteenth year of Viṣṇuvardhana-Mahārāja's reign, in Ś. 995 = 1073 A.D.

These three inscriptions indicate that the regnal years of Vijayāditya were counted from the date of his accession to the throne of Veṅgi after the close of the reign of Rājarāja I i.e., from A.D. 1060-61.

(d) Rayali plate, No. I.¹

This plate and the one to be discussed below were discovered in the village of Rayali, in the Godavri district. It records that the Sarvalokāśraya Viṣṇuvardhana-Mahārāja-Śrī-Vīra-Vijayāditya, in the twelfth year of his reign, granted the village of Māviṇḍeru, in the Guddavāṭi-Viṣaya, to a Brāhmaṇa named Pampana Bhaṭṭopādhyāya. The inscription was composed by the poet Muttaya-Bhaṭṭa.

(e) Rayali plate, No. II.²

The inscription was issued in the twelfth year of Vijayāditya's reign. It registers the grant of the village of Kruṁduru, in the Guddavāṭi-Viṣaya, to a Brāhmaṇa Pampanārya, a resident of Pāsudvva.

(f) Rajamundry inscription.³

An inscription from Rajamundry reports that the minister Bhīmana made a gift to the god Mārkaṇḍa-Maheśvara on the east bank of the Godāvarī. The

1 *SE*, 1925, p. 9, App. A, no. 8.

2 *Ibid*, no. 9,

3 *JARS*, vol. VII, p. 178.

inscription was issued in the twelfth year of Satyāśraya Viṣṇuvardhana Mahārāja in Ś. 994.

An inscription¹ states that Sarvalokāśraya-Viṣṇuvardhana-Mahārāja-Śrī-Vijayāditya erected a *maṇḍapa* called Karavāla-Bhairava-Maṇḍapa.

In the third quarter of the eleventh century A.D. Veṅgi became the target of attacks of many kings, and Vijayāditya had to suffer many vicissitudes. He was, for a short period, deprived of his throne by the combined forces of the Cālukya Vikramāditya VI and the Paramāra Jayasimha. He recovered his throne with the help of the Cola Vīrarājendra (A.D. 1063-1070). The Karuvur inscription,² issued in the fourth year of Vīrarājendra's reign, reports that the king "attacked and destroyed the irresistible, great and powerful army which he (i. e. Vikkalan-Vikramāditya VI) had again despatched into Veṅgai-nāḍu, cut off the head of the corpse of the Mahādaṇḍanāyaka Cāmuṇḍarāja; and severed the nose from the face of his (Cāmuṇḍarāja's) only daughter called (Nā) galai ; (*who was*) the queen of Irugayan (*and*) who resembled a peacock in beauty."

The Manimangalam inscription³ of Vīrarājendra, issued in the fifth year of his reign, narrates that the king having moved his camp, declared "*(we)* shall not return without regaining the good country of Veṅgai,

1 *SE*, 1921, p. 92.

2 *SII*, vol. III, p. 37.

3 *Ibid*, p. 69.

(*we had formerly*) subdued. You (*who are*) strong, come and defend (it) if (you) are able !” That army which was chosen (*for this expedition*) drove into the jungle that big army, which resisted (*its enemies*) on the great river close to Viśavāḍai (*and*) which had for its chief Jananāthan, the Daṇḍanāyaka Rājamayan, whose mast elephant trumpeted in herds, and Mupparaśan.” It is further stated that¹ Vīrarājendra “reconquered the good country of Veṅgai and bestowed (*it*) on Vijayādityan, whose broad hand (*held*) weapons of war, (*and*) who had taken refuge at his lotus-feet.”

It is known from the Karuvur inscription,² referred to above, that Vīrarājendra, on a previous occasion, decapitated the younger brother of Jananātha of Dhārā.³ I have elsewhere identified Jananātha of Dhārā with the Paramāra Jayasiṃha, who was an ally of Vikramāditya (VI).⁴ Pandit Nilkantha Sastri thinks that ‘Dhārā Jananātha’ is identical with Dhārāvarṣa, a Nāga king of Bastar.⁵ But ‘Jananātha’ is referred to, in another inscription of Vīrarājendra,⁶ as an adversary of the king. Hence Jananātha is a proper name, and does not mean here a king.

1 *Ibid*, p. 70.

2 *Ibid*, p. 37, line 9.

3 *Dhārā Jananātha tamḍi*.

4 *History of the Paramāra Dynasty*, p. 126.

5 *Colas*, vol. I. p. 325.

6 *SII*, vol. III, p. 69.

Vijayāditya had not to encounter any more difficulty so long as Vīrarājendra was on the throne of the Colas. Vīrarājendra, in the latter part of his reign, contracted an alliance with Vikramāditya (VI), and gave his daughter in marriage to the latter.¹ After the death of Vīrarājendra, in the early part of 1070 A.D., a dispute for succession to the Cola throne arose between his son Adhirājendra and Rājendra-Cola II, son of Rājārāja I of Veṅgi.

Kaliṅgattu-Paraṇi² narrates that the wife of Gaṅgaikoṇḍa-Cola (Rājendra-Cola I) was very much affectionate to her daughter's son Rājendra-Cola II. She "saw that in all his limbs he resembled his parents, and said that he was worthy to be her (*adopted*) son, and to increase the fame of the Solar race. While still *yuvārāja*, he conquered Cakkarakoddam, and was a terror to Virutarāja."

Cakkarakoddam is Cakrakoṭa, in the Bastar State. Virutarāja is Vikramāditya (VI). An inscription³ of the fifth year of Rājendra-Cola's reign states that "in the time (*when he was still*) heir-apparent (*ilango*), he conquered Śakkarakoṭṭam, and seized a

1 *Vikramāṅka-carita*, ch. V, v. 28 to ch. VII, v. 3.

2 *IA*, vol. XIX, p. 329; Hultsch thinks that Kaliṅgattu-Paraṇi must have been composed later than A.D. 1095-1099. *SII*, vol. III, p. 178.

3 *Ibid*, p. 142. The political status of Rājendra-Cola II before his accession to the Cola throne was anomalous.

herd of elephants at Vayirāgaram" (i.e. Wairagarh, in the Chanda district, Central Provinces). During this period Rājendra-Cola II also fought with Vikramāditya (VI) and his father Someśvara I (A.D. 1044-1068). The Tirukkalukkunram inscription¹ of the fifteenth year of Kulottuṅga-Cola's reign states that he "seized simultaneously the two countries (*pāṇi*) called Gaṅga-Maṇḍalam and Siṅgam, troops of furious elephants which had been irretrievably abandoned (*by the enemy*), crowds of women, (*the angles of*) whose beautiful eyes were as pointed as daggers, the goddess of fame, who gladly brought disgrace (*on Vikkalan*), and the great goddess of victory, who changed to the opposite (side) and caused (*Vikkalan*) himself and (*his*) father, who were desirous of the rule over the Western region, to turn their backs again and again on many days."

Kaliṅgattu-Paraṇi² further reports that when Rājendra-Cola II was thus carrying on conquest in the north, and when the king of kings died, there was anarchy in the Cola country—"one trying to govern another, the temple of gods were neglected; women lost their chastity; and fortresses were destroyed.—While the land was thus shrouded in the darkness of evil, he (Abhaya i.e. Rājendra-Cola II) came to save the world, like the sun which rises above the roaring

1 *Ibid*, p. 147, I. 16.

2 *IA*, vol. XIX, p. 332.

sea, driving away darkness." The Tirukkalukkunram inscription¹ of the 15th year of Kulottuṅga, which has been referred to above, supports the above assertion.

Bilhana's *Vikramāṅka-carita*² throws more light on the subject. It states that Vikramāditya, after his marriage with the Cola princess, received the news that the king of Drāviḍa (i.e. Vīrarājendra) went to heaven, and there was revolution (*viplava*) in the Drāviḍa country. He forthwith advanced towards the south, brought the rebels under control in the city of Kāñcī, and inflicted a crushing defeat on the enemies in the city of Gaṅgakuṇḍam. He then established the son of the Cola king (i.e. Adhirājendra) on the throne. But shortly after his return on the Tuṅgabhadra he received tidings that son of the Cola (*Cola sunoḥ*) was killed by Rājiga (i.e. Rājendra-Cola II) king of Veṅgi, who occupied the Cola throne.³ Vikramāditya at once marched against Rājiga, who by that time, persuaded Someśvara II, king of Kalyāṇa, to join him for crushing the power of his younger brother Vikramāditya. Vikramāditya, when he confronted the army of Rājiga, discovered to his surprise that his elder brother encamped with his army on the rear. He bravely fought against both. Someśvara II was taken

1 *SII*, vol. III, p. 146, I. 4

2 *Vikramāṅka-carita*, ch. VI, vs. 6-25.

3 *Ibid*, v. 26.

prisoner, and Rājiga fled. Vikramāditya, before he entered Kalyāṇa, had to fight once more with the Colas.¹

The war between Vikramāditya and Rājendra-Cola II, on this occasion, continued from about A.D. 1070 (date of the accession of Rajendra-Cola II on the Cola throne) to A. D. 1076 (close of Someśvara II's reign).²

1 *Ibid.*, vs. 27-90; ch. VII, v. 2.

2 *Bom. Gaz.*, vol. I, pt. II, pp. 444-445.

CHAPTER VI

Kulottunga-Cola I

Kulottunga-Cola I,—Rājiga, Abhaya, Jayadhara, Karikāla, Parāntaka, Saptama-Viṣṇuvardhana (A. D. 1070-1118.)

About a hundred inscriptions of Rājendra-Kulottunga-Cola's reign have been discovered.¹ The objects for which they have been issued have not been discussed here as they will not serve any useful purpose. Some of these inscriptions definitely fix the date of the king's accession to the Cola throne in A.D.1070.² According to Kielhorn the accession took place between 14th March and 8th October of that year.³ The inscriptions, issued before the fifth year of the king's reign, mention him as Rājendra-Cola, and all others refer to him as Kulottunga.⁴ Pandit Nilkantha Sastri points out that some inscriptions of the second and fourth year of the king's reign bear the name Kulottunga.⁵ But the inscriptions,⁶ referred to, as has been suggested by the Government Epigraphist, may be assigned to

1 *SI*, vol. III, p. 126.

2 *EI*, vol. IV, p. 70, etc.

3 *Ibid*, p. 72.

4 *SII*, vol. III, nos. 64-67, 77, p. 140.

5 *Colas*, vol. I, p. 356.

6 *SE*, 156 of 1923; 101 of 1928; 468 of 1923,

Kulottuṅga-Cola II.¹ Rājendra-Cola II is mentioned in the Kaliṅgattu-Paraṇi as Kulottuṅga-Cola, Karikāla-Cola, Abhaya, Jayadhara, and Virudarājabhayaṅkara. He is referred to in his inscriptions as Jayadhara, Parāntaka, and Saptama-Viṣṇuvardhana.² The Kaliṅgattu-Paraṇi mentions the name of the king's father as Paṇḍita-Cola,³ which was the second name of Rājendra-Cola I.⁴

Gaṅgāpuri or Gaṅgākunḍapura, which is identical with Gaṅgaikondaḥapuram, was his capital. The city was founded by Rājendra-Cola I, and since then it had been serving as the capital of the Colas.⁵ Kāñcī seems to have been the second capital of Kulottuṅga. The inscriptions⁶ of the second year of his reign indicate that he held sway over South Arcot, Tanjore, and Chingliput districts, and over Kolar in Mysore.

Kulottuṅga, after his accession to the throne, was bent on conquering his paternal kingdom of Andhra from his uncle Vijayāditya VII. Vijayāditya became helpless after the death of Vīrarājendra. Weakness of the sovereignty of Veṅgi roused again the ambitious spirit of the neighbouring kings. The Kalacuri Yaśaḥkarna, who ascended the throne of Tripuri shortly before 1073

1 *Ibid*

2 *IA*, vol. XIX, p. 329; *EI*, vol. V, p. 105.

3 Ch. III, v. 62; *EI*, vol. VI, p. 220.

4 *SII*, vol. II, nos. 12, 13.

5 *Ibid*, vol. III, p. 131

6 *SE*, 358 of 1917; 425 of 1912.

A.D., defeated Vijayāditya, and overran the Andhra country. The Khairha plate¹ of Yaśaḥkarna, dated 1073 A. D., states that "extirpating with ease the ruler of Andhra (even though) the play of (that king's) arms disclosed no flaw, he revered with many ornaments the holy Bhīmeśvara, passing close to whom the Godāvarī, with dancing waves as her eye brows, sings (his praises) with the seven notes of her (seven) streams sweet like the cries of the intoxicated flamingo." Andhra was not, however, annexed to the Kalacuri kingdom. Yaśaḥkarna's invasion of Andhra was followed by that of Kulottuṅga. Kulottuṅga captured Veṅgi, and drove Vijayāditya from the Andhra country. Vijayāditya, in his distress, sought shelter under the Gaṅga Rājarāja (A.D. 1070-1078). Rājarāja helped Vijayāditya in regaining some eastern districts of the Andhra country. The Vizagapatam copper plate² of Anantavarma-Coḍagaṅga, dated in Ś. 1040 = A.D. 1118, reports that "when Vijayāditya, beginning to grow old, left (the country of) Veṅgi, as if he were a sun leaving the sky, and was about to sink in the great ocean of the Coḍas, he, Rājarāja, the refuge of the distressed, caused him to enjoy prosperity for a long time in the western region" (i.e. region to the west of the Gaṅga kingdom). The Dirghasi inscription³ of Vanapati, dated in Ś.

1 *EI*, vol. XII, p. 216, v. 23

2 *IA*, vol. XVIII, p. 171.

3 *EI*, IV, p. 314.

997=1075 A.D., reports that Vanapati, a Mahāpratihāra under Rājarāja of the Gaṅga dynasty, defeated in battle the army of the Coḍa king, the commanders of the troops of elephants of the Utkala King, and often defeated the king of Veṅgi.

Vijayāditya ruled Veṅgi for fifteen years,¹ and lost his throne in A. D. 1076. Nothing further is known about him. An inscription,² dated in Ś. 998=A. D. 1076, issued in the seventh year of Kulottuṅga's reign, was discovered in the Guntur district.

Hostile operations of the Gaṅgas forced Kulottuṅga to send his general Karuṇākara against them. About this time the supremacy of the Gaṅgas extended up to the Ganjam district.³ The main theme of the Kaliṅgattu-Paraṇi is to narrate the battle between the king of North Kaliṅga and Karuṇākara. It reports that⁴ the kings of the countries viz., Pāṇḍyas, Ceras, Cāpakas, Cedipas, Yādavas, Karṇāṭas, Pallavas, Kaitavas, Kādavas, Kośalas, Gaṅgas, Karāṭas, Kavintas, Tumintas, Kādambas, Tulumbas, Vaṅgas, Lāṭas, Marāḍas, Kāripas, Virāṭas, Mayintas, Cayintas, Siṅgalas, Baṅgālas, Cekunas, Cevanas, Ceyyavas, Aiyāṇas, Koṅkanas, Koṅgas, Kuluṅkas, Cauntiyas, Kuccharas, Kacciyas, Mattavas, Mattiras (?), Mālavas, Magadhas, Matsyas, Mlecchas, Guptas, Turukkas, Kurukkas,

1 *SII*, vol. I, p. 60.

2 *EI*, vol. VI, p. 278.

3 *Ibid*, vol. IV, p. 187.

4 *IA*, vol. XIX, pp. 333 ff.

Viyattas, and Kadakar paid Kulottuṅga their tributes. The King of North Kalinga refused to owe him any allegiance. Kulottuṅga, therefore, sent his prime-minister Karuṇākara of the Cola race, who was the chief of Vandainagara, and the king of the Pallavas (?), to bring all the Seven-Kaliṅgas under his sway. Karuṇākara in his way to Kalinga had to cross the rivers Palar, Kusaitalai, Ponmukari, Kolli, Pennai (?) Vayatar (?), Manipulvāi, Maṇṇāru, Kanri (?). He left behind him the great rivers, Kṛṣṇā, Godāvārī, Pampā, and the Gotamai. In the battle that followed Karuṇākara defeated the king of Kalinga, and planted a pillar of victory in that country.

Kaliṅgattu-Paraṇi's report about the war between Kulottuṅga and the king of Kalinga is corroborated by some epigraphic evidences. An inscription¹ of the second year of the reign (A. D. 1077-78) of Rājarāja, son of Kulottuṅga, reports that Rājarāja led successful expedition against the king of Kalinga. The Tiruvidaimarudur inscription² of the twenty-sixth year of Kulottuṅga's reign records king's conquest of the Kalinga-Maṇḍalam. The Teki plate³ of Rājarāja-Coḍagaṅga (A. D. 1084-88), son of Kulottuṅga, states that Rājarāja ruled the country, which extended from the Mahendra mountain to the Manneru river.

1 *SE*, 1922, p. 98.

2 *SII*, vol. III, p. 158.

3 *EI*, vol. VI, p. 346.

It follows from this that some part of the territories of the Gaṅgas including their capital Kalinganagara, modern Mukhalingam, in the Parlakimedi Zamindari, in the Ganjam District, was annexed to the empire of Kulottuṅga for sometime.

Needless to mention that the statement of the Kulottuṅga-Parāṇi that Kulottuṅga received tributes from a large number of countries is an exaggeration.

Kulottuṅga carried on military operations in other directions also. An inscription of the fifth year of his reign¹ reports that he decapitated a Pāṇḍya king. An inscription of the 14th and 15th year² of the king's reign states that he conquered Pāṇḍi-Manḍalam, "seized the pearl fisheries, the Podiyal (mountain) where the three kinds of Tamil (*flourished*), [the (*very*) centre of the (*mountain*) Śaiyam] where furious rutting elephants were captured, and Kanni, and fixed the boundaries of the southern (i. e., Pāṇḍya) country", "while all the heroes in the Western hill-country (Kuḍamalai-Nāḍu) ascended voluntarily to heaven, (*he*) was pleased to bestow on the chiefs of his army, who were mounted on horses, (settlements) on every road, including (*that which passed*) Koṭṭāru, in order that the enemies might be scattered, and took his seat on the throne acquired in warfare." Koṭṭāru is now in the Travancore State, about ten

1 *SII*, vol. III, p.140.

2 *Ibid*, p. 147.



miles north of Cape Comorin, and near British Post office Nagercoil.¹ According to Dr. Hultzsch² the above informations imply that Kulottuṅga subdued the south-eastern portion of the Peninsula as far as the Gulf of Manner, the Podiyil mountain (in the Tinnevely district), Cape Comorin, Koṭṭāru, the Sahya (Western Ghats), and Kuḍamalai-Nāḍu (Malabar)."

The Chellur plate³ of Vīra-Coḍa and Vikrama-Colan-Ulā⁴ record Kulottuṅga's victory over the Pāṇḍyas and the Ceras. The latter authority further reports that the king twice quelled the rebellion at Salai. An inscription⁵ from Chidambaram states that Kulottuṅga placed a pillar of victory on the Sahyādri, and his fame was sung by the women of Pāraṣi (Persia).

The *Mahāvamśa*⁶ narrates that, Vijayabāhu, king of Ceylon, in the thirtieth year (A.D. 1083-84) of his reign, received embassies from both Kulottuṅga and Vikramāditya VI. He also despatched an embassy to the court of the Cola king. But Kulottuṅga chopped off the nose of the embassy. On their return to Ceylon Vijayabāhu declared war against the Colas.

1 *Ibid*, vol. III, p. 144.

2 *Ibid*, p. 159.

3 *Ibid*, vol. I, no. 39, v. 10; cf. *EI*, vol. IV, p. 72; vol. V, p. 104

4 *IA*, vol. XXII, p. 142.

5 *EI*, vol. V, p. 104.

6 Ch. LX.

But he could not carry on operations against them due to the sudden outbreak of rebellion in his own kingdom. He again in the forty-fifth year of his reign (1098 A.D.) sent a naval expedition against Kulottuṅga. An attempt was made to effect a compromise between the two kings, but it failed. The Ceylonese general returned to Ceylon without fighting any battle.

Andhra, as has been noticed above, was annexed to the kingdom of Kulottuṅga. Kulottuṅga had to spend much of his energy for the defence of that province against the repeated incursions of the Cālukyas of the Deccan. He sent his sons one after the other as Viceroys there in order to meet the critical situation.

Kulottuṅga had three queens, Dīnacintāmaṇi, Eliśai-Vallabhī, and Tyāgavallī.¹ The Chellur plate² of Vīra-Cōḍa reports that Madhurāntakī, daughter of the Cola Rājendradeva, was a queen of Kulottuṅga. Hultzsch thinks³ that Madhurāntakī is perhaps identical with Dīnacintāmaṇi. Madhurāntakī gave birth to a number of sons, who are compared, in the Chellur plate, with (seven) streams of the Ganges, (seven) suns, and the (seven) mountains. Fleet supports⁴ the view of Hultzsch that these sons were seven in number. The Teki plates⁵ state that Kulottuṅga had several

1 *SII*, vol. III, pp. 177-178.

2 *Ibid*, vol. I, p. 59.

3 *Ibid*, vol. III, p. 178.

4 *IA*, vol. XIX, p. 435.

5 *EI*, vol. VI, p. 344.

queens, who bore to him a number of sons. We know the names of only four sons of Kulottuṅga, viz., Rājarāja, *alias* Coḍagaṅga Rājarāja *alias* Mummaḍi-Coḍa, Vīra-Coḍa, and Vikrama-Coḍa. It is known from the Teki plates¹ that Rājarāja-Coḍagaṅga was the eldest. The same record and the Chellur and Pithapuram plates² report that Vīra-Coḍa's elder brother was Rājarāja-Mummaḍi-Coḍa.

Kulottuṅga appointed his son Rājarāja-Mummaḍi-Coḍa as the Viceroy of Veṅgi under him.³ An inscription⁴ of the Sarvalokāśraya Śrī-Viṣṇuvardhana-Mahārāja Rājarāja has been discovered. It states that Rājarāja's coronation took place in *Kulira, bahula daśami*, Wednesday, *Tulā lagna*. The Government epigraphist suggests that the date is probably equivalent to July 27th, 1076 A.D. If it proves to be true the record is to be assigned to the reign of Rājarāja-Mummaḍi-Coḍa. It is dated in the second year of Rājarāja's reign. The Chellur plate⁵ states that Mummaḍi-Coḍa ruled for one year, and was succeeded by his brother Vīra-Coḍa, on 22nd May, A.D. 1078. If Rājarāja had ascended the throne in July, 1076 A.D. his reign period covers one year and little less than ten

1 *Ibid.*, p. 345.

2 *Ibid.*, vol. V, pp. 74 ff; *SII.*, vol. I, pp. 49 ff.

3 *EI.*, vol. VI, p. 344.

4 *SE.*, 1922, p. 97.

5 *SI.*, vol. I, p. 60; *EI.*, vol. VI, p. 345.

months. Rājarāja's inscription records that he made Mummaḍi-Bhīma the chief (*ādhipatyam*) of one thousand villages in the Veṅgipura-Viṣaya. Mummaḍi-Bhīma was the son of the chief, Saṅkiya, grandson of Bhīma, who belonged to the family of Kannaradeva, ruler of the earth from Himācala to Setu. His mother was Kāmidevī, and he was brought up by Vijayāditya VII from his childhood. He assisted Rājarāja in his invasions against the Gaṅga, Kalinga, and Kuntala kings. The inscription records the grant of twelve villages, which were bounded on one side by Niravadyapura. It was composed by Muttaya-Bhaṭṭa.

An inscription,¹ dated in Ś. 1002 = A. D. 1080, states that Rājendra was the minister of Rājarāja. Rājarāja, as has already been noticed, was succeeded to the Viceroyalty of Veṅgi by his younger brother Vīra-Coḍa, who was anointed "in the Śaka year, which is reckoned by the moon, the pair of ciphers, and the moon i. e., on 22nd May, 1078 A. D. Rājarāja retired early because "the kingdom is not such a pleasure as the worship of the illustrious feet of the elders."²

Jananāthanagari and Vijayavāṭa (Bezvada) were the capitals of the Andhra country about this time.³

Vīra-Coḍa assumed the charge of the government of Veṅgi twice. The period of his first Viceroyalty

1 *IMP*, vol. II, Gd. 86, p. 724.

2 *EI*, vol. VI, p. 345.

3 *Ibid*, p. 346.

covered six years, from Śaka 1001 to 1006.¹ The Teki plates² narrate that “desirous of prostrating himself at the lotus-feet of the elder one among (*his*) brothers, thirsting to embrace the younger one whose head was bent in devotion (*to him*), longing to the obeisance to (*his*) father and meditating on (*his*) lotus-feet, this poor boy spent six years in fear of transgressing the command of (*his*) father.” “The politic king of kings, who had subdued (*all*) rulers of the earth, recalled to himself that son whose only wish was thus to be united with (*his*) father and brothers.”

Kulottuṅga, after the retirement of Vīra-Coḍa, sent his eldest son, Rājarāja-Coḍagaṅga, as a Viceroy to the Andhra country. An inscription³ of Coḍagaṅga has been discovered in the village of Teki, in the Ramachandrapura taluka of the Godavari district. It states that Coḍagaṅga was anointed in the Śaka year reckoned by the tastes (ḡ), sky (o), the atmosphere (o), and the moon (I) i. e., Ś. 1006 = A. D. 1083-84. The Paramabhaṭṭāraka-Viṣṇuvardhana-Mahārājādhirāja Coḍagaṅga informed, through this grant, the Rāṣṭrakūṭas etc., living between the Manneru (the Manyeru, in the Nellore district) and the Mahendra (mountain) that “when marriage festivals are celebrated at all places such as Vijayavāṭa” and all

1 *Ibid.*, p. 345.

2 *Ibid.*

3 *Ibid.*, p. 334.

other towns, cities, villages and hamlets (?) by the residents belonging to the Teliki family at Vijayavāṭa” the married couple proceed on the roads on horse-back, and that afterwards when, at the end of the marriage festival, they place a pair of valuable cloths at the feet of the king and prostrate themselves, betel will be given (to them) in a golden vessel, (as) handed down by old custom.” The Teliki family was divided into a number of branches viz., Velumanūllu, Pattipālu, Nariyāllu, Kumudāllu, Marrāllu, Povandlu, Srāvakulu, Uṇḍrāllu, Anumagoṇḍalu, and Addunūllu. The inscription is dated in the seventeenth year, obviously, of the reign of Kulottuṅga. It corresponds to A. D. 1086-87. It was composed by Viddayabhaṭṭa.

Coḍagaṅga was succeeded to the office of the Viceroy of the Andhra country by Vīra-Coḍa in 1089 A. D. The Pithapuram inscription¹ reports that “while ruling the earth unopposed, he (Vīra-Coḍa) was called (back) by (his) father, the emperor, (who was) desirous of gazing on the beauty of (his) body which was blooming with youth. Looking at him, the youth, who, like the (waxing) moon was day by day acquiring new splendour which gave delight to the eyes, the lord of kings could never satisfy his eyes, but sent (his) son back in the fifth year, in order to conquer the north.” The date, referred to here, is to be counted from the date of Vīra-Coḍa’s retirement from his first term of

1 *Ibid.*, vol. V, p. 95.

office as a Viceroy of Andhra. This fixes the initial year of the second Viceroyalty of Vīra-Coḍa in 1089 A. D.

Several inscriptions¹ of Vīra-Coḍa's reign have been discovered. Two of them viz., Chellur plate and the Pithapuram plate inscriptions are of great importance.

The first² of them was discovered in the village of Chellur, two miles to the west by the south of Ramacandrapuram, in the Godavari district. The inscription records that Vīra-Coḍa granted the village of Koleru, in the Guddavāḍi-Viṣaya for the maintenance of the God Viṣṇu, installed in a temple in the *agrahāra* of Chellūru, built by Meḍamārya also known as Guṇaratnabhūṣaṇa, who was the commander of the army of the king. Meḍamārya established two *sattras* for feeding the Brāhmaṇas at Drākṣārāma and at Pithapuri. He also excavated a large tank in the *agrahāra* where the temple of Viṣṇu was situated. The inscription was composed by Viddayabhaṭṭa. It was issued in the twenty-first year of the glorious reign (of Kulottuṅga i. e., A. D. 1091).

The Pithapuram inscription³ states that Vīra-Coḍa constituted an *agrahāra* with the three villages viz., Mālavelli with its twelve hamlets, Ponnatorra, both situated in the Prolunāṇḍu-Viṣaya, and Alami, in the

1 *IMP*, Gd. 40, 95, 305.

2 *SII*, vol. I, p. 70.

3 *EI*, vol. V, p. 70.

Uttaravaruṣa-Viṣaya, and named it *Vīracōḍacaturvedi-maṅgala*. The income of this *agrahāra* was granted to some individuals, and also for the maintenance of the deities in some temples. The inscription was composed by Viddayabhaṭṭa. It was issued in the twenty-third year (of Kulottuṅga's reign).

The clash between Kulottuṅga and Vikramāditya VI took a very serious turn during the second Viceroyalty of Vīra-Coḍa. Kulottuṅga sent Vīra-Coḍa to the Andhra country in order to conquer the north i. e. to cope with the northerners, the Cālukyas under Vikramāditya VI. The Pāṇdyas of the Nolamba country (Bellary and Anantapur districts, Madras) were feudatories of Vikramāditya VI. They carried on hostilities with the Cālukya-Colas on behalf of their master. An inscription,¹ dated in the fourth year of Cālukya-Vikrama era = A. D. 1080, states that these Pāṇdyas defeated Rājiga-Cola (Kulottuṅga), the great enemy of their suzerain. Vedura II, a feudatory of Vīra-Coḍa, on the other hand, claims that² "following for a long time the commands of Vīra-Coḍa, he defeated in battle the Pāṇḍya king together with a troop of vassals." But Vikramāditya eventually gained the upper hand and by the year 1093 A. D. wrested Andhra from Kulottuṅga and Vīra-Coḍa. Two inscriptions³ of Tribhuvanamalla (Vikramāditya VI), one

1 *IMP*, vol. I, Bellary. 278.

2 *EI*, vol. IV, p. 50, v. 32.

3 *IMP*, vol. II, Gd. 160, 127. An inscription,

dated in the Cālukya Vikrama era 17=A. D. 1093, and the other in Ś. 1021=A. D. 1099, have been discovered in a temple at Draksharama in the Ramachandrapur taluka of the Godavari district.¹ Vikramāditya could not, however, keep his control over this new acquisition. An inscription,² dated in Ś. 1021=1099 A. D., found in a temple at Simhachalam, in the Vizagapatam district, proves that Andhra and part of Kalinga passed into the hand of Kulottuṅga sometimes during that year.

Vikramāditya VI renewed fresh military operations against the Colas in the latter part of Kulottuṅga's reign. An inscription,³ dated A. D. 1126-27, states that Govindaraśa, a Daṇḍanāyaka under Vikramāditya VI, "burnt Veṅgipura, defeated a prince at Jananāthapura, and conquered Goṅka". An inscription,⁴ dated A.D.

dated in Ś. 977=A. D. 1055, of the reign of Trailokyamalla has been discovered in the same temple (*IMP.*, vol. II, Gd. 90). Trailokyamalla was a *bīruda* of the Cālukya Someśvara I. But attention is drawn to the fact that some feudatories also assumed the name Trailokyamalla in the Andhra country, (cf. *EI*, VI, p. 225).

1 An incomplete inscription in a temple at Bhīmavaram, in the Cocanada taluka of the Godavari district, gives a genealogy of the Cālukyas from Taila to Tribhuvanamalla (*IMP.*, vol. II, Gd. 43, p. 716.)

2 *Ibid.*, vol. III, Vz. 191.

3 *Ibid.*, vol. II, Kl. 351, p. 941.

4 *Bom. Gaz.*, vol I, pt. II, p. 495.

1117, lays down that the Hoysala Viṣṇuvardhana (A.D. 1117,1137), a feudatory of Vikramāditya VI, overthrew a prince named Narasiṃha (a vassal of the Cola king), and caused the town of Kāñcī to tremble. Another inscription,¹ dated A.D.1137, reports that Viṣṇuvardhana, by means of his general, burnt Jananāthapura. An undated inscription² of Viṣṇuvardhana's reign states that Kāñcī obeyed his commands, that he destroyed the pride of the Cola, and that he slew an Andhra king. An inscription³, dated A.D. 1116, proves that Andhra was in the possession of Vikramāditya VI in that year. But an inscription⁴ of Kulottuṅga's reign establishes that Kulottuṅga held sway over it in A.D. 1118. All these only prove that a terrible struggle continued between the Cālukya-Colas and the Deccan Cālukyas for supremacy over the Andhra country with varying success. In the latter part of Kulottuṅga's reign his son Vikrama-Cola is found to have assumed the charge of Andhra. Vikrama-Cola, in his youth, defeated the Teliṅga Viman (Bhīma), and burnt the country of Kaliṅga.⁵

The situation in the Cola country was greatly changed when Kulottuṅga died in the 49th year of his reign (1118 A. D.) It appears that a civil war broke out

1 *Ibid*, p. 497.

2 *Ibid*, p. 496

3 *IMP*, Gt. 93.

4 *Ibid*, Gd. 288, 310.

5 *SII*, vol. II, p, 311.

between the sons of the deceased king for the throne. Vikrama-Cola left the kingdom of Veṅgi, and hurried to the Cola country obviously to try his luck there. He established his right of inheritance on the Cola throne by putting down all rival claimants. The Tanjore inscription¹ of the fourth year of Vikrama-Cola's reign states that "he joyfully stayed (awhile) in the Veṅgai-Maṇḍalam and put on the garland of (the victory over) northern region." It is further stated that "he stopped the defilement of the Goddess with the sweet and excellent lotus-flower (i.e. Lakṣmī) of the southern region, and the loneliness of the Goddess of the good country whose garment is the Poṇi (Kaveri), and put on by right (*of inheritance*) the pure royal crown of jewels." The Pithapuram inscription² of Mallapadeva reports that when Vikrama-Cola "had gone to protect the Coḍa-Maṇḍalam, the country of Veṅgi had become devoid of a ruler in that interval."

The Teki plates³ state that Kulottuṅga appointed his sons in due order in different Viṣayas. But evidence

1 *Ibid.* Though it is only a repetition of a verse of an inscription, issued in the 15th year of Kulottuṅga (*SII*, vol. III, p. 146, I. 4), it is not an extravagant one, as is proved by the Pithapuram inscription of Mallapadeva. It only proves that the difficulties with Vikrama-Cola, and Kulottuṅga on the eve of their accession to the Cola throne were of the same nature.

2 *EI*, vol. IV, p. 241.

3 *Ibid.*, vol VI, p. 344.

is not available to throw further light on this point. The Mahāmaṇḍaleśvara Karikāla-Cola was administering Mottavāḍa-Viṣaya (in the Kurnool district) in the thirty-seventh year of Kulottuṅga's reign.¹ Pottapi-Kāmacoḍa-Mahārāja is found administering the same territory in Ś. 1033, in the forty-third year of Kulottuṅga's reign.² Mādhava Rājavallabha was a minister of Kulottuṅga.³ Kulottuṅga closed his reign in A.D. 1118.⁴

1 *IMP*, vol. II, KI. 357 A.

2 *Ibid*, no. 355.

3 *EI*, vol. VI, p. 223.

4 The Jainad inscription of the Paramāra Jagaddeva (A.D. 1086-1094) states that the King defeated the ruler of Andhra (*EI*, vol. XXII, p. 62). The ruler of Andhra, referred to, was apparently Vīra-Coḍa, son of Kulottuṅga.

CHAPTER VII

Vikrama-Cola to Rajendra-Cola III

Vikrama-Cola (A.D. 1118-1135).

Vikrama-Cola assumed the titles of Tyāgasamudra, Tyāgavārakara, and Akalaṅka.¹ The inscriptions of his reign have been discovered in the Tanjore, Puḍukkottah, Chingleput, Chittoor, Coimbatore, Cuddapah, Madras, Nellore, Salem, Kolar, Karnul, and Guntur districts.²

Vikrama-Cola was the last of the Cālukya princes to serve as a viceroy in the Andhra country. As soon as he left Andhra to fight for the Cola throne, Andhra was annexed to the empire of Vikramāditya VI. Inscriptions of Tribhuvanamalla Vikramāditya VI, bearing the dates 45, 46, 48 (Ś. 1045) of the Cālukya-Vikrama era (-A.D. 1121, 1122, 1124), have been discovered at Draksharama, in the Ramachandrapura taluka of the Godavari district.³ The Velanāṇṭi Rājendra-Coḍa, son of Goṅka I, seems to have acknowledged the supremacy of the Cālukyas of the Deccan. His minister Nārāyaṇa made a gift in the Cālukya-Vikrama year 45 and Ś. 1042=1121 A.D., at Draksharama.⁴ An inscription from the same

1 *SII*, Vol. II, p. 181.

2 *IMP*, Vol. III, p. 2051.

3 *Ibid*, 112, 236-28, 241, 251, 262.

4 *Ibid*, 251.

place, dated in the 45th year of the Cālukya-Vikrama era, connects the Daṇḍanāyaka Anantapāla, a subordinate of Vikramāditya VI, with the Godavari district.¹ An inscription² from Bhimavaram in the Cocanad taluka of the Godavari district states that the Daṇḍanāyaka Lakṣmarasa made a gift during the reign of the Cālukya Bhūlokamalla (Someśvara III, A.D. 1126-1138) in the Cālukya Vikrama year 5. There is evidently an error in putting the date. An inscription³ from Gurizala in the Palnad taluka of the Guntur district, dated Ś. 1051=A.D. 1129, reports that a gift was made during the reign of Bhūlokamalla (i.e. Someśvara III).

There is no evidence to prove that Vikrama-Cola was ever able to reconquer his possessions to the north of the Kistna river. Some inscriptions, however, establish definitely that the Cola kingdom about this time extended upto the Central and southern parts of the Guntur district on the north. Vikrama-Cola's subordinate in the Guntur district was the Mahāmaṇḍaleśvara Nambaya of the Durjaya family, the lord of the city of Kollipākā, and of the Śaḍasahasra country, who made a gift in Ś. 1049, in the ninth year of Vikrama-Cola's reign, to a temple at Chebrolu in the Bapatla taluka of the Guntur district.⁴ Another inscription⁵ from Nidubrolu in the same taluka

1 *Ibid*, 236, 264.

2 *Ibid*, Gd. 39.

4 *Ibid*, Gt. 92.

3 *Ibid*, Gt. 509.

5 *Ibid*, 112.

states that, in Ś. 1054, in the seventeenth year of the King's reign = A.D. 1135, Mārāya Paṇḍa, the general and the maternal uncle of Velanāṇṭi Goṅka, son of Mallāmbika, and brother-in-law of the king Coḍa made a gift of land.

The Tirumalavadu inscription¹ of the fifteenth year of Vikrama-Cola's reign hyperbolically states that at the approach of the king "the Śeliyas (i.e. Pāṇḍyas) entered hot jungles (as refuge); the Śeralas (i.e. Ceras) entered the sea; the Śiṅgalas (i.e. Siṃhalas), who deal destruction, became afraid and agitated in mind; the Gaṅgas paid tribute; Kaṇṇaḍas turned their backs; the Koṅgas retreated; the Koṅkaṇas fled; the kings of all other regions duly worshipped (his) royal red lotus-feet as their protection."

The king had three queens Mukkokkilānaḍigal, Tyāgapatākā, surnamed Tribhuvanamuluduḍaiyāl, and Dharaṇimuluduḍaiyāl.² He ruled for seventeen years,³ and closed his reign in 1135 A.D. He was succeeded by his son Kulottuṅga II.

Kulottuṅga II Rājakeśarivarman (A.D. 1133 = 1152).

Kulottuṅga II was also known as Tirunirru-Cola and Anapāya-Cola.⁴ An inscription,⁵ discovered in the Guntur district, is dated Ś. 1066, in the twelfth year of

1 *SII*, vol. III, p. 185.

2 *Ibid*, pp. 181-182.

3 *SE*, 1917, p. 119.

4 *IMP*, Tj. 911.

Ibid, Gt. 11.

the king's reign. Another record¹ of the king from the same place is dated Ś. 1062, in the eighth year of his reign. They evidently fix the date of his accession in 1133 A.D. According to Kielhorn the king ascended the throne in 1135 A.D., the last known date of Vikrama-Cola. It seems that Kulottuṅga was associated in the government with his father for sometime. His inscriptions have been discovered in the South Arcot, Chingleput, Cuddapah, Pudukkottah, Tanjore, Trichinopoly, Kistna, and Godavari districts².

It has been noticed above that the Godavari district was in the possession of the Cālukyas of Kalyāṇi at least upto 1126 A.D. In the early part of the reign of Vikramāditya's successor Someśvara III, the Godavari district was taken possession of by Anantavarman Coḍa-Gaṅga (A.D. 1176-1146), king of Kalinga. An inscription³ of his reign, dated in Ś. 1050-A.D. 1128, has been found in the Bhīmeśvaram temple at Draksharama, in the Ramachandrapura taluka of the Godavari district. The Chellur plates⁴, dated in Ś. 1056, issued by the Daṇḍādhinātha Kolaṇi Kāṭama Nāyaka, proves that the Godavari district passed into the hand of Kulottuṅga II from the Gaṅgas. Kulottuṅga appears to have been helped in his conflict with the Gaṅgas by his subordinate Maṇḍa II of the

1 *SE*, 705 of 1920.

2 *IMP*, vol. III, p. 1859.

3 *Ibid*, Gd. 217.

4 *IMP*, Gd. 48B. Kielhorn suggests that the date is incorrcet for Ś. 1065 (*EI*, vol. VII, p. 9.)

Durjaya family. An inscription¹ in a pillar in the Mūlasthāneśvara temple at Nadendla in the Guntur district, dated in Ś. 1057, states that "having torn up, like a mound, the army of the Gaṅga (king) of Kaliṅga, having consumed like straw, the warriors of the bold enemy,, (like) lotuses, their heads, the mighty rutting elephant-the Maṇḍalika Maṇḍa (II) is roaring".

Kulottuṅga's governor in the Andhra country was Kulottuṅga-Coḍa-Goṅkarāja II, who made a gift in Ś. 1065, in the Guntur district.² The Mahāmaṇḍaleśvara Tribhuvanamalladeva Pottapi-Coḍamahārāja was a subordinate of the king in the Guntur district.³ A record⁴ from Tanjore reports that during the reign of Kulottuṅga-Cola (II), Śekkilān Ammai-appan Parāntakadevan alias Karikāla-Cola-Pallavaraiyan of Kunrattūr granted some lands in Kunrattūr-nāḍu, in Puliyur-kottam alias Kulottuṅga Cola-valanāḍu. The Tamil literary tradition relates that the poet Śekkilān of Kunrattūr, the author of the Periapurāṇa, obtained the whole of Toṇḍa-Maṇḍalam from Kulottuṅga II. The poet's brother Palarāvāya was the king's minister. The poet Oṭṭakkūttan, the author of Kulottuṅga-Colan Ullā, and Takkayāgapparaṇi, also lived in his court.

Kulottuṅga seems to have suffered a reverse at the hand of the Cālukya Jagadekamalla II, king of Kalyāṇi, in the latter part of his reign. An

1 *EL*, vol. VI, p. 276.

2 *IMP*, Gt. 16.

3 *Ibid*, Gt. 4; Gd. 78.

4 *Ibid*, Tj. 650.

inscription,¹ dated 1143 A.D., states that Jagadekamalla II (A.D. 1139-1151) defeated the Colas. The last known regnal year of Kulottuṅga is twenty, which corresponds to A.D. 1152² He was succeeded by his son Rājarāja II.³

Rājarāja II Parakeśarivarman (A.D. 1146-1178).

Rājarāja II bore the title of Konerinmaikoṇḍan.⁴ One of his records is dated in Ś. 1087, in the twentieth year of his reign, which corresponds to A. D. 1145-1146.⁵ This proves his association in the government with his father for some time. His inscriptions have been found in the Trichinopoly, Tanjore, Guntur, Kistna, Godavari, Chingleput and South Arcot districts. Kulottuṅga-Coḍa-Goṅkarāja II whose wife was Surāmbikā (Ś. 1073), and Kulottuṅga Rājendra-Coḍa II (Ś. 1089), son of Goṅka and his wife Subbamāmba, were the King's subordinates in the Andhra country.⁶ Rājendra-Coḍa received from him the Andhra country, bounded by Eastern Ocean, Kālahasti hill, Mahendragiri and Śrīśailam.⁷ His other

1 *EC*, vol. VII, Dg. 84.

2 *IMP*, Pd. 173.

3 *SE*, 1917, p. 119.

4 *IMP*, Tp. 298.

5 *Ibid*, Gd. 121 ; Gt. 834, 835, 385 ; cf. *SE*, 1917, p. 119-Ś. 1091, 23rd. year.

6 *IMP*, Gt. 34 ; 53, 385.

7 *SE*, 1917, p. 119.

subordinates in the same province were the Mahā-maṇḍaleśvara Coḍa-Mahārāja of the Karikāla family, Rājendra-Kona-Lokarāja, son of Mummaḍi-Bhīma, Buddharāja of the Durjaya family, and Jīyyaru.¹

The Manimangala inscription² of the King's reign narrates that "the Villavar (Ceras), Teluṅgar, Minavar (Pāṇḍyas), Śiṅgalar, Pallavar and other kings prostrated themselves (before him)". It is obviously an overstatement. The power of the Cālukya-Colas began to decline from the time of Rājarāja II. The Hoysalas wrested the Kolar district, in Mysore, from the Colas and annexed it to their kingdom.³ The Koṅgu Colas asserted their supremacy in the Coimbatore district.⁴ Māravarman ascended the Pāṇḍya throne in 1160 A.D. Kulaśekhara, the son of Māravarman's feudatory Kerala-Vīra-Ravivarman, is called Śolāntaka, which indicates that he was at feud with the Colas.⁵

Rājarāja's queen was Mukkokkilanadigal. He closed his reign in 1178 A.D.⁶ He was associated in the government with Rājādhirāja II from 1163 A.D.⁷

1 *IMP*, Gt. 40, 50, 226, 377; *SE*, 216 of 1893-94.

2 *SII*, Vol. III, p. 81.

3 *EC*, Vol. V, Hn. 57; Vol. X, KI. 169.

4 *IMP*, Cb. 250.

5 *SE*, 49 of 1896; 110 of 1907; 27, 30, 38 of 1909; 97, III, 318-326 of 1908.

6 *IMP*, p. 1950, Gt. 241.

7 *EI*, Vol. IX, p. 210.

Rājādhirāja II Rājakeśarivarman (A. D. 1163—1190).

The inscriptions of Rājādhirāja II have been discovered in Chittoor, Tanjore, Tinnevelley, Trichinopoly, Pudukkottah, and the French Territory.¹

There was a civil war in the Pāṇḍya country shortly before the fourth year of Rājādhirāja's reign. Parākrama Pāṇḍya and Kulaśekhara were the rival claimants to the Pāṇḍya throne. Parākrama was besieged in Madura by Kulaśekhara. He appealed to Parākramabāhu (A. D. 1153-1186), king of Ceylon, for help. But he lost his life at the hand of his rival, who captured Madura, before the Ceylonese army under their commander Laṅkāpura could come to his rescue. Vīra-Pāṇḍya, the son of the deceased king, managed to escape from the grip of the enemy. Laṅkāpura captured the city of Rāmeśvaram, and inflicted a number of defeats on the army of Kulaśekhara in many places. Shortly afterwards Laṅkāpura was reinforced by another contingent from Ceylon under the command of Jagadvijaya also known as Jayadhara. Kulaśekhara suffered a heavy reverse at the hand of the Ceylonese, and fled to Toṇḍamān country. Laṅkāpura placed Vīra-Pāṇḍya on the throne of Madura. Kulaśekhara after some fruitless attempts to regain his throne took shelter under the Cola king. He could not, however, gain any material advantage even with the help of the Colas. Laṅkāpura retired to Ceylon. The above account of Mahāvamśa is supported

1 *IMP*, p. 1947.

in general by the inscriptions of Rājādhirāja. An inscription¹ of the fifth year of his reign relates that the Ceylonese army took possession of the Pāṇḍya country, and entered into conflict with the feudatories of Rājādhirāja. The people of the Cola country became panic-stricken when the Ceylonese army raided the districts of Toṇḍi and Pāṣi. Edirili-Śola Śambuvarāyan, a subordinate of Rājādhirāja, requested the Svāmi Umāpatideva also known as Jñāna Śivadeva, a native of Dakṣiṇa Rāḍhā, in the Gauḍa deśa, to pray to the almighty for the safety of the country. The Svāmi prayed to Śiva continually for twenty-eight days, as the result of which, as it is said, the Ceylonese generals Jayadratha Daṇḍanāyaka, and Laṅkāpuri Daṇḍanāyaka and others fled away. An inscription² from the Chittoor district, issued in the twelfth year of the king's reign, refers to the war of Pāṇḍya succession in which Laṅkāpuri Daṇḍanātha and Jayadratha Daṇḍanātha participated. An inscription³ from Tanjore issued in the eleventh year of the king's reign, states that the king took Madura and Ceylon.

Though Rājādhirāja succeeded in averting the danger in the south he had to suffer a heavy loss in the other direction. The Andhra country, which was in the possession of the main branch of the Eastern Cālukyas for more than five hundred years, was lost

1 *Ibid*, Cg. 248.

2 *Ibid*, Ct. 336.

3 *Ibid*, Tj. 985.

to them during the reign of this monarch never to return. There is evidence to prove that the country was in the possession of the Cālukya-Colas at least upto Ś. 1091=A. D. 1169.¹ Shortly after this date the Kalacuri Someśvara Sovideva (A. D. 1167-1177), son of Bijjala, and the king of Kalyāṇi, wrested the Andhra country from Rājarāja II and Rājādhirāja II. An inscription² of the Kalacuri Bhujavala Cakravarti Sovideva, dated in Ś. 1095, in the seventh year of the king's reign=A. D. 1173, has been discovered in the Narasapur taluka of the Kistna district. After the fall of the Kalacuris the Kākatiyas of Warangal asserted their supremacy over the Andhra country.³

An inscription⁴ of the Mahāmaṇḍaleśvara Koṭa-Ketarāja from Amaravati, dated in Ś. 1104, states that he was "the lion to the rutting elephants—Coḍa and Cālukya Sāmantas." Another inscription⁵ relates that Keta's son Rudra, and his grandson Beṭa ruled Amaravati for sometimes. Though Rudradeva of Nātavāḍi claims through an inscription from Bezvada,⁶ dated in Ś. 1123, that he was a chief pillar, as it were,

1 Inscriptions of Rājarāja, *IMP*, Gd. 229, 257.

2 *Ibid*, Kt. 297 B.

3 *Ibid*, pp. 1730-1732; Kt. 31 (A. D. 1201) ; *EI*, vol. V, P. 142; *Ibid*; vol. III, p. 90.

4 *EI*, vol. VI, p 155.

5 *Ibid*, vol. III, p. 94.

6 *Ibid*, vol. VI, p. 160.

of the Cālukya kingdom, he seems to have been a feudatory of the Kākatiya Ganapati, his maternal uncle.

The last known regnal year of Rājādhirāja is twenty-seven,¹ which corresponds to 1190 A. D. He was succeeded by Kulottuṅga III.

Kulottuṅga III Parakeśarivarman (A. D. 1178—1217).

Kulottuṅga III was also known as Vīrarājendra-Cola. He bore an epithet Tribhuvanavīra (Konerimenkoṇḍa, Konerimelkoṇḍa, Konerinmaikoṇḍan).² An inscription³ of the eighth year of his reign is dated in Ś. 1108. This proves his association in the government with Rājādhirāja II from 1178 A. D. Inscriptions of his reign have been found in the Chingleput, Chittoor, Coimbatore, Cuddapah, Madras, Salem, Trichinopoly, and Nellore districts.

It has been noticed above that Vīra-Pāṇḍya got the throne of Madura with the help of the Ceylonese general. Kulottuṅga espoused the cause of the rival claimant Vikrama-Pāṇḍya, son of Kulaśekhara. A battle was fought at Tiruvedagam near Madura with the son of Vīra-Pāṇḍya, who was strengthened by the Ceylonese. Kulottuṅga won the battle, and entered Madura. He dethroned Vīra-Pāṇḍya, and placed Vikrama-Pāṇḍya on the throne. Vīra-Pāṇḍya with

1 *IMP*, Pd. 248.

2 *SII*, III, p. 205; *EI*, vol. VIII, APP. II, p. 24; *IMP*, Tj. 418.

3 *IMP*, Ct. 22.

the help of the king of Kerala made an attempt to recover his position, but suffered severely in an engagement at Neṭṭūr. He obtained his personal release but his young wife was sent to the harem of Kulottuṅga. An inscription¹ of the ninth year of Kulottuṅga's reign from Chidambaram states that "while, by an army despatched at the request of Vikrama-Pāṇḍya, the son of Vīra-Pāṇḍya was subdued; while Elagam was subdued; while the Mara army was subdued; while the Siṅgala soldiers had (their) noses cut off and rushed into the rolling sea, (he) attacked Vīra-Pāṇḍya, (forcing him) to turn (his) back, took Madurai and the throne, set up a pillar of victory, was pleased to bestow that (city of) Madurai, the throne and the country on the Pāṇḍya who had taken refuge (with him), and raised the banner of liberality, together with the banner of heroism which displayed the body (of the tiger?). "An inscription² of the eleventh year of the king reports that "by a single army (he) had the nose of the son of Vīra-Pāṇḍya cut off, gave the great city of Kūḍal (i. e. Madhurā) to Vikrama-Pāṇḍya, and returned. After this, (he) took the crowned head of Vīra-Pāṇḍya, who had started and faced (him) because (he felt his) disgrace. After having set up a pillar of victory at the end of the war, (he) raised the banner of victory and great heroism, together with the banner of liberality". An

1 *SII*, vol. III, p. 212.

2 *Ibid*, p. 215.

inscription¹ of the nineteenth year of the king's reign narrates that "(the king) put on the crown of the race of the Sun, while clouds were abundant and (hence) the land was fertile." "(He) despatched matchless elephants, performed heroic deeds, prostrated to the ground the kings of the North, entered Kacci when (his) anger abated, and levied tribute from the whole (northern) region. By a single army (he), cut off the nose of the son of Valudi (i. e. Pāṇḍya king), took the Madurai of the Tamil (country) and gave (it) to Vikrama-Pāṇḍya. (He) took the crowned head of Vīra-Pāṇḍya, who, after (the Cola king) had returned, started because (he felt his) disgrace and faced (him) at Neṭṭūr. (He) put an end to the war and caused his (viz. the Pāṇḍya's) young wife to enter (his) harem (?)". When the Tennavan (i.e. the Pāṇḍya king), who had lost (his) fortune, and the Śeralan (i.e. the Cera king) came (to the Cola king), bowed (to him) and sat down at the foot of (his) throne, (he) placed (his) feet on the crown of the former, granted (him) land, granted (him) a crown, and gave the Pāṇḍya permission (to go); and to the Villavan (i.e. the Cera king), who (formerly had) distributed crores, (he) granted a fortune which (other) kings could not obtain. (He) cut off a finger of Vīra-Kerala and saw (his) back (i.e. put him to flight); (but), when (the latter) came and bowed (to him), (he) bestowed riches (on him) in public and gave (him) to eat from the (royal) plates. To the

1 *Ibid*, p. 218.

Pāṇḍya who bore the glorious name of chief of the family of the Sun' (he) granted great treasures, robes, and vessels (set with) brilliant jewels. (He) raised the banner of liberality and heroism and put on the vagai (garland) (and) ankle-rings of heroes. The eight quarters obeyed (his) orders, (and his) fame shone on the mountains surrounding (the earth)".

Hultzsch suggests that Elagam is probably identical with Tiruvedagam near Kodimangalam, in the Madura taluka, which is referred to as Elagam by Tiruñānasambandar.¹ Mara is probably identical with the Marava tribe² of the Madura and Tinnevely districts. Kacci appears to be identical with Kāñcī.

It may be that Kulottuṅga had to contend with the Telugu Coḍas, who administered Chingleput, Chittoor and North Arcot. The Telugu Coḍa Erasiddhi Rājagaṇḍagopālan *alias* Raṅganāthan was a subordinate of Kulottuṅga in Ś. 1114-A. D. 1192.³ He had two sons Manmasiddhi and Tammusiddhi. Manmasiddhi succeeded to the throne of his father.⁴ His younger brother Tammusiddhi occupied the throne after him. An inscription of Tammusiddhi from Conjeeveram, dated in Ś. 1127=A. D. 1205, states that he was anointed to universal sovereignty in the town of Nellur i. e. Nellore.⁵ It is not unlikely that

1 *Ibid*, p. 212fn. 1. 2 *Ibid*, fn. 2.

3 *IMP*, *NL*. 201.

4 *Ibid*, Ct. 323; *EI*, vol. VIII, p. 122.

5 *EI*, vol. VII, py. 152, 148, 177, 124, 155.

Kulottuṅga subdued Tāmmusiddhi when the latter made an attempt to secede from the Cālukya-Colas. Kulottuṅga issued an order from Kāñcīpuram in the thirtieth year of his reign.¹ The king's another subordinate in the Chittoor Chingleput and North Arcot districts was Narasiṃha Tirukkālattideva *alias* Yadava Raya of the Cālukya family.²

The growth of the power of the feudatories of Kulottuṅga prognosticated evil days for the Cālukya-Colas. The feudatories formed political compacts between themselves against their neighbours ignoring their over lord. Sometimes they laid down conditions that "they should not fight with each other but help one another in case of attack by others and form no alliance with certain chiefs."³ The expansion of the Kākatiya and the Pāṇḍya powers was a menace to the safety of the imperial position of the Cālukya-Colas.

Bhuvanamuluduḍaiyāl was the queen of Kulottuṅga.⁴ The last known regnal year of the king is thirty-nine, which corresponds to A. D. 1217⁵. He was succeeded by Rājarāja III.

1 *IMP*, Tj. 418.

2 *HISI*, p. 125; *IMP*, *CT.* 69, 101, 102, 111, 120, 122, 139; *SE*, 197, 200 of 1904, 93, 94, 172, 181-183, 200 of 1903; *IMP*, *NA*, 58, *Cg*, 138, 757.

3 *IMP*, *NA*, 422, 414; *TP.* 418.

4 *SII*, Vol. III p. 209.

5 *IMP*, Tj. 203; *EI*, vol. III; p. 5.

Rājarāja III Rajakeśarivarman (A. D. 1216-1252).

An inscription in the Salem district is dated in Ś. 1163, in the twenty-sixth year of Rājarāja's reign.¹ This places the date of Rājarāja's accession in 1216 A. D. Rājarāja was obviously associated in the government with Kulottuṅga III for a short period. The inscriptions of Rājarāja's reign have been discovered in the Trichinopoly, Tanjore, Salem, Chittoor, Cuddapah, North Arcot, South Arcot, Chingleput, and Nellore districts.

Rājarāja's reign saw the further decline of the power of the Cālukya-Colas. Rivalry between his feudatories sapped the foundation of his empire. It offered an opportunity to the Pāṇḍyas for aggrandisement. The Pāṇḍya throne was occupied by Jaṭāvarman Kulaśekhara Rājagambhīradeva (A.D. 1190-1216) after Vīra-Pāṇḍya. He was succeeded by Māravarman Sundara-Pāṇḍya I (A. D. 1216-1235²). Māravarman attacked Rājarāja about 1219 A.D. The feudatories of Rājarāja seem to have merged their differences in order to offer a united resistance to the Pāṇḍyas. An inscription of the third year³ of Rājarāja's reign from Tanjore records a political compact between three chiefs signifying their allegiance to the king. A Pallava chief Kopperuñjiṅga, whose head quarter seems to have been at Śendamangalam, in the Tirukkoyilur taluka of the

1 *IMP*, Sm. 73.

2 *EI*, Vol VIII, App. II, p. 24.

3 *IMP*, Tj. 1372.

South Arcot district, was the most powerful of the feudatories of Rājarāja.¹ The terms Pallava and Kāḍava are synonymous.² An inscription from North Arcot refers to Pallavāṇḍār *alias* Kāḍavarāyar, son of Kuḍal Ālappirandān *alias* Kāḍavarāyar.³ Two inscriptions from Tiruvannamalai call Kopperuñjīṅga a Pallava or Kāḍava.⁴ The Government Epigraphist offers a reasonable suggestion that Pallavāṇḍār *alias* Kāḍavarāyar, referred to above, is identical with Kopperuñjīṅga.⁵ Kāḍavarāyar the father of Kopperuñjīṅga, may have been the chief of the same name, who made a gift in the South Arcot district in the twenty-ninth year (A.D. 1206) of Kulottuṅga III's reign.⁶ He was probably succeeded by his son Kopperuñjīṅga II sometime before 1224 A.D., the date of the Harihar inscription⁷ of the Hoysala Narasiṃha II. Rājarāja and his feudatories were no match for the Pāṇḍyas. Māravarman overran the Cola country, burnt Tanjore and Uraiyūr, and forced Rājarāja and Kopperuñjīṅga Kāḍavarāyar to flee away. Subsequently Rājarāja submitted to the Pāṇḍya king, who restored him his kingdom. The earliest inscription to record the fact

1 *EI*, Vol. VII. p. 162, 167.

2 *Ibid*, p. 25; *SII*, Vol. III, p. 68.

3 *IMP*, NA, 224.

4 *Madras Christian College Magazine*, 1892.

5 *SE*, 1913, p. 126.

6 *IMP*, SA, 304.

7 *Bom, Gaz.*, Vol. I pt. II, p. 507.

of the success of Māravarman over the Cālukya-Colas is dated in the third year of Sundara-Pāṇḍya¹. An inscription of the seventh year of Sundara-Pāṇḍya from Madura states that the king "burnt Tanjore and Uraiyūr and presented the Cola country to a favourite of his."² An inscription of the same king from the Ramnad district reports that the king conquered the Cola country and gave it back to the Cola, who prostrated himself at his feet."³ Two Tamil verses, engraved on a temple in the Chidambaram taluka of the South Arcot district, narrate that the Pāṇḍya king Sundaratto won a victory on the Cola sovereign, who fled to the forest, and dispersed the army of Kāḍavarkon.⁴ Mr. Krishna Sastri identifies Sundaratto with Sundara-Pāṇḍya I, and Kāḍavarkon with Kāḍava Kopperuñjīga. An inscription⁵ from Tinnevely, issued in the seventeenth year of Sundara Pāṇḍya I, reports that the king having taken the Cola country, was crowned at Muḍikonḍa-Colapuram.

Though Sundara-Pāṇḍya allowed Rājarāja to continue his rule, he annexed Śrīraṅgam, in the Trichinopoly district, into his kingdom. Sometime before 1222 A. D. the Hoysala Narasiṃha II advanced

1 *IMP*, Rd. 206; Pd; 197

2 *Ibid*, Md. 110.

3 *Ibid*, Rd. 171.

4 *Ibid*, SA. 124.

5 *Ibid*, Tn 482.

against Raṅga i.e. Śrīraṅga.¹ He could not, however, conquer it before 1225 A. D., in which year Sundara-Pāṇḍya issued an inscription from Śrīraṅgam.² Shortly after this date he, being accompanied by his son Someśvara, made a fresh attack on Śrīraṅga, and wrested it from the Pāṇḍyas.³ He posted his son at a place called Kaṇṇanura also known as Vikramapura, now a village five miles north of Srirangam.⁴ An inscription, dated 1228 A. D., connects the prince with that place.⁵

As soon as the Pāṇḍyas withdrew from the Cola country in 1219 A. D. Kopperuñjiṅga declared hostility against Rājarāja and his feudatories. He fought at a place known as Uratti with Narasiṃha Tirukkālattideva *alias* Yāḍavarāyar, a feudatory of Rājarāja in the Chittoor district⁶. The inscriptions of this Yāḍavarāyar are found dated in the eighth, tenth, and fifteenth year of Rājarāja's reign.⁷ It seems that Kopperuñjiṅga threatened to overthrow Rājarāja. But the timely intervention of the Hoysala Narasiṃha II saved Rājarāja from the impending danger. The Hoysala

1 *EC*, vol. VI, CN. 56.

2 *IMP*, Tp. 464.

3 *Ibid*, Sm. 69 ; *EC*, vol. V, Ak. 123 ; *Bom. Gaz.*, vol. I, Pt. II, pp. 507-58.

4 *EI*, vol. III, p. 9.

5 *Bom. Gaz.*, vol. I, Pt. II, p. 507-58 ; *NJ*. 36.

6 *IMP*, Ct. 286.

7 *Ibid*, 69, 111, 120, 122 ; *Nl*. 802 ; *Cg*. 731.

king forced Kopperuñjiṅga to submit. The Harihar inscription¹ of Narasiṃha II, dated 1224 A. D., states that he was the “establisher of the Cola kingdom or sovereignty” and he was a very Janārdana (Viṣṇu) in destroying the demon Kaiṭabha in the form of the Kāḍava king.” Kopperuñjiṅga is found acknowledging the sway of Rājarāja in 1229 A. D. His bodyguard Pottapi-Cola made a gift in the South Arcot district in the fourteenth year of Rājarāja’s reign.²

Sometime before 1231 A. D. Kopperuñjiṅga revolted again. A general named Śolakon, some officers of Rājarāja viz., Vīraṅganāḍalvān and Cīnattarayan, and Parākramabāhu, king of Ceylon joined him in this struggle. Kopperuñjiṅga captured Rājarāja and imprisoned him at Śendamangalam. The Hoysala Narasiṃha II again rushed to the rescue of the Cālukya king. He defeated Kopperuñjiṅga and his partisans and killed Parākramabāhu in battle. Kopperuñjiṅga was forced to release Rājarāja, who thereafter returned to his capital. An interesting account of this struggle is contained in an inscription at Tiruvendipuram, in the South Arcot district. It narrates that³ in the sixteenth year of the reign of Rājarāja, when the Hoysala Vīra-Narasiṃha (II) “heard that Kopperuñjiṅga had captured the Cola

1 *Bom. Gaz.*, vol. I, Pt. II, p. 507.

2 *IMP, SA.* 1085.

3 *EI*, Vol. VII, pp. 168-169.

emperor at Śendamaṅgalam, that he destroyed the kingdom with his army, and that the temples of the god (Śiva) and the places (sacred to) Viṣṇu were destroyed, he exclaimed—“This trumpet shall not be blown unless (I shall) have maintained (my) reputation of being the establisher of the Cola country.” The king started from Dorasamudra, and plundered the Maha(ra) kingdom. His officers “destroyed (the villages of) Elleri and Kalliyūrmūlai where Kopperuñjiṅga was staying, and Toludagaiyūr where Śolakon was staying; killed—among the king’s officers Viraṅgaṇāḍalvān (and) Cīnattarayan, and four officers including Parākramabāhu, the king of Īlam; seized their horses; and seized the horses of Kolli-Śolakon.” They destroyed the villages Toṇḍaimānallūr, Tiruvadigai, Tiruvekkarai, and” burnt and destroyed the port towns on the sea and the drinking-channels to the south of the Vāraṇavāśi river and to the east of Śendamaṅgalam.” “When (they) advanced against Śendamaṅgalam and were going to encamp (there), Kopperuñjiṅga became afraid and submitted to the king that (he) would release the Cola emperor. As he (viz. king i. e. Narasiṃha) agreed and despatched a messenger to us, (they) liberated the Cola emperor, went (with him), and let (him) enter (his) kingdom.”

According to *Mahāvaṃśa*¹ Parākramabāhu I died in 1197 A.D., and Parākramabāhu II died in 1275 A.D.

1 Wijesinha’s translation, P. XXIV. ff.

Hultzsch suggests that¹ Parākramabāhu, who lost his life in a battle with the Hoysalas, was probably a prince of Ceylon. Śolakon was a subordinate of Kopperuñjiṅga.²

Though Rājarāja got back his throne he could not establish his sovereign authority in his kingdom again. He occupied the position of a titular king. His feudatories and the Hoysalas of Dorasamudra usurped the real authority of the state. The Hoysala Narasiṃha II ruled upto 1234 A. D.³ He was associated in his government of Dorasamudra by his son Vīra-Someśvara in 1232 A.D.⁴ Someśvara made Kaṇṇanur, in the Trichinopoly district, his second capital. He waged war against the feudatories of Rājarāja. Madhurāntaka Pottapi-Cola Gaṇḍagopāla was administering the Chingleput district in the sixteenth year of Rājarāja's reign.⁵ Vīra-Someśvara's inscription from the Kadur district, Mysore, dated 1240 A.D., reports that the king marched against Gaṇḍagopāla.⁶ Another inscription states that Someśvara having taken the Cola kingdom was ruling there in Ś. 1161-A. D. 1239-1240.⁷ A third inscription, dated 1253 A.D., relates that Someśvara built the great capital of Kaṇṇanur also known as

1 *EI*, vol. VII, p. 163.

2 *IMP*, SA. 34, 35,

3 *Bom. Gaz.*, Vol. I, Pt. II, p. 507.

4 *IMP*, Sm. 69, Ś. 1171, 17th year.

5 *Ibid*, Cg. 907,

6 *EC*, vol. VI, Kd. 100.

7 *Bom. Gaz.*, Vol. I, Pt. II, p. 508.

Vikramapura in order to amuse his mind in the Cola country, which he had conquered by the power of his arm.¹ The inscriptions of Someśvara in the Trichinopoly district date from the second year of his reign.²

Kopperuñjiṅga acknowledged the authority of Rājarāja at least upto 1246 A.D., as is proved by an inscription from North Arcot, dated in the thirtieth year of the latter's reign.³ But an inscription of Kopperuñjiṅga from the same place, issued in the fourth year of his reign, designates him as Sakalabhuvana-cakravarti.⁴ The inscriptions of the Sakalabhuvana-cakravarti Kopperuñjiṅga count their dates from 1242 A.D.⁵ This indicates that Kopperuñjiṅga treated himself virtually as an independent king from that date.

The last known regnal year of Rājarāja is thirty-six, which corresponds to 1252 A.D.⁶ He was succeeded by Rājendra-Cola III.

Rājendra-Cola III (A.D. 1243-1271).

An inscription from Nellore is dated Ś. 1178, in the thirteenth year of Vira-Rājendra-Cola.⁷ If Rājendra-Cola III is identical with this king he should be taken.

1 *Ibid.*

2 *IMP*, Tp. 882.

3 *Ibid.*, NA. 459.

4 *Ibid.*, NA. 468.

5 *Ibid.*, Cg. 353, Ś. 1182, 18th year.

6 *Ibid.*, NI. 161.

7 *Ibid.*, NI. 190A.

to have ascended the throne in 1243 A. D. Kielhorn fixes 1246 A. D. as the date of his accession.¹ The king was associated in the government with Rājarāja III for sometime. Inscriptions of his reign have been discovered in the Cuddapah, Trichinopoly, Kurnool, Nellore and Tanjore districts. He resided in Gaṅgaikōṇḍacolapuram.

Rājendra-Cola's maternal uncle was the Hoysala Vīra-Someśvara. The Hoysala domination in the Cola country was boring to him. The situation became more alarming when the Kākatiya Gaṇapati captured Kāñci. An inscription of this king, dated Ś. 1172 = A.D. 1250, has been discovered in the Conjeeveram taluka.² Rājendra-Cola made a bold effort to revive his authority in the Cola country. He fought single-handed with the Hoysalas, Kākatiyas, and the Pāṇḍyas, and claims to have won victory over them. A record³ of Rājendra-Cola from Trichinopoly, issued in the seventh year of his reign, reports that the king "humbled so thoroughly his uncle Someśvara, the Karṇāṭa king, that he put on the Cola's leg an anklet of heroes with his own hand". Another inscription⁴ of the same king from Sriranga in the Trichinopoly district, issued in the seventh year of his reign, claims that he defeated Vīra

1 *EI*, vol. VIII, App. II, P. 24.

2 *IA*, vol. XXI, p. 197; *IMP*, Cg. 341.

3 *IMP*, Tp. 127.

4 *Ibid*, Tp. 475.

-Someśvara. A third inscription¹ of the same king from Tanjore lays down that he captured Uttara Laṅka, the stronghold of Vīra-Rākṣasa, the chief of the Vaḍugas, and defeated the Pāṇḍyas, and the Karṇāṭa king Someśvara. These inscriptions definitely prove that Rājendra-Cola's claim to victory over the Hoysalas is not an empty boast. An inscription of the king from Kurnool, issued in the fifteenth year of his reign, indicates that he, for sometime, gained an upperhand on the Kākatiyas.²

Rājendra-Cola's victories over his enemies were, however, transient. The Hoysalas reconquered Śriraṅga but to lose it again. The Pāṇḍyas entered into the struggle for supremacy in the Cola country, and won sweeping victories over the Hoysalas, Kākatiyas, Colas, and Kāṭhakas. Māravarman Sundara-Pāṇḍya I was succeeded by Māravarman Sundara-Pāṇḍya II (A.D.1238-1251), who was again succeeded by Jaṭavarman Sundara-Pāṇḍya I (A.D. 1251-1261) on the Pāṇḍya throne. An inscription³ in the Jambukesvar temple at Sriranga reports that Jaṭavarman Sundara-Pāṇḍya I was "the thunder-bolt to the mountain (which was) the Cola race, the dispeller of the Karṇāṭa king, the fever to the elephant (which was) the Kāṭhaka (king), the jungle to the forest which was, Vīra-Gaṇḍagopāla, the tiger to the

1 *Ibid*, Tj. 767.

2 *Ibid*, Kl. 294.

3 *IA*, vol. XXI, p. 121.

deer (which was) Gaṇapati, (who was) the lord of Kāñcī the best of cities,¹ he was anointed as a hero in the town of Nellūra" etc. The Ranganatha inscription² of Sundara-Pāṇḍya relates that the king wrested Śrīraṅga from the Moon of the Karṇāṭa (country), and plundered the treasure of the Kāṭhaka king.³ Some inscriptions of the reign of this king have been discovered in the South Arcot, Chingleput, and Ramnad districts.⁴

The Pāṇḍya supremacy in the Cola country was short-lived. The Hoysalas recovered Sriranga within a short time. Vīra-Someśvara issued an inscription from Sriranga in the twenty-ninth year of his reign, corresponding to 1261 A.D., which is the last known date of his reign.⁵ He seems to have divided the Hoysala kingdom between his two sons Narasiṃha III, and Rāmanātha.⁶ He was associated in the government of the southern part of his kingdom with his son Rāmanātha in 1255 A. D. Rāmanātha's inscriptions, issued in the second, seventh, and fifteenth year of his reign, have been discovered at Sriranga.⁷ His other inscriptions from the Salem and Chingleput

1 *Kāñcī-puravarādhīśvara-Gaṇapati*.

2 *EI*, vol. III, p. 14.

3 *Ibid*, P. 15.

4 *IMP*, p. 1993.

5 *Ibid*, Tp. 125, 124, 407, 459.

6 *EI*, vol. III, p. 9.

7 *Ibid*, p. 10.

districts, issued in the sixth, eighth, eighteenth, and twentieth year of his reign, prove that the Hoysala supremacy remained intact in the Cola country.¹

Inscriptions of the Kākatiya Gaṇapati (A.D. 1254, 1260), and those of his daughter and successor, Rudrāmbā, have been found in the Nellore, Cuddapah, and Kurnool districts.² They indicate that the northern part of the Cola country remained under the suzerainty of the Kākatiyas notwithstanding their temporary reverse at the hand of the Pāṇḍyas.

The Pallava Kopperuñjīga continued to rule his territory from Śendamaṅgalam. His inscriptions, the dates of which range upto the thirty-sixth (A.D. 1278) year of his reign, have been discovered in the North Arcot, South Arcot, and Chingleput districts. He and his son fought against the Teluṅgur i. e. the Kākatiyas.³ But Ambadeva-Mahārāja, a chief of Kurnool, claims that, sometime before 1272 A.D., he defeated Kāḍavarāya along with others, and established Manma-Gaṇḍagopāla at Vikramasiṃhapura (Nellore), of which he had been deprived.⁴

When the Hoysalas, Pāṇḍyas, Kākatiyas, and the Pallavas were fighting for supremacy in the Cola country Rājendra-Cola died. The last known regnal year of

1 *IMP*, Cg. 1219, 1228; Sm. 120, 123, 129. 132.

2 *Ibid*, Nl. 85, 591; Nl. 322; Cd. 824, 63.

3 *Ibid*, NA. 434, 444, 459, 467, 468, 473; SA. 26, 33; Cg. 162, 353.

4 *Ibid*, Kl. 261.

Rājendra-Cola is twenty-eight,¹ which corresponds to A. D. 1271.

With the death of Rājendra-Cola III closes the history of the main branch of the Eastern Cālukyas, who enjoyed sovereign authority for more than six hundred and fifty years. No other dynasty in India ever enjoyed political power for such a long period without any break. The Eastern Cālukyas maintained heavy military forces, which bravely defended their honour and throne against foreign aggressions. They saw the rise and fall of the powerful Rāṣṭrakūṭas, and the formidable Cālukyas of Kalyāṇi, who vainly tried to dominate over them. During the glorious days of the Rāṣṭrakūṭas when all other dynasties in India were busy defending their kingdom against the Rāṣṭrakūṭa aggression, the Eastern Cālukyas were brave enough to lead their army into the heart of the Rāṣṭrakūṭa territory and to plunder its resources. The mighty Colas, whose command was obeyed by rulers of distant islands, had to succumb to the forces of the Eastern Cālukyas. Kulottuṅga I, during whose reign the dynasty rose to the acme of its glory, obtained the Cola throne not by heritage but by conquest. Kulottuṅga I ruled, with a strong hand, a territory, which extended from the Mahendra mountain, in the Ganjam district, to Cape Comorin. But his successors lacked that political acumen, which was needed for the proper guidance of the affairs of a

1 *IMP*, Tj. 1126.

big empire. As soon as the central authority became weak the provincial governors and the feudatories made a bid for the establishment of sovereign power. The neighbouring Kākatiyas, the Hoysalas, and the Pāṇḍyas lost no time in appearing into the scene of disorder with their army. In the midst of this chaos the Cālukya sovereignty collapsed never to rise again. The fall of the Cālukyas augured evil days for the people of Southern India. In course of a few decades the war-drums of the Moslems sounded the death-knell of the Hindu sovereignty in the south. The Kākatiyas, the Hoysalas, and the Pāṇḍyas, who brought about the downfall of a mighty empire, crumbled before these new forces, and gradually disappeared from the political arena.

CHAPTER VIII

Administration and Culture.

The Eastern Cālukyas ruled the kingdom of Veṅgi, which comprised Andhra and part of Kalinga, for more than five hundred years. During this period they developed there a civilisation of a high order which was their own. In later time they also held sway over the Cola country. But the civilisation of the Cola country of this age is peculiar to the Colas and not to the Eastern Cālukyas. Hence an attempt has been made below to study the cultural and administrative history of the kingdom of Veṅgi of the period between C. A. D. 616-1170 in order to make an estimate of the contributions made by the Eastern Cālukyas to that direction.

The kingdom of Veṅgi was divided into a number of Viṣayas, some of which were Plaki, Dimila, Gudrahāra, Kantheruvāṭi or Kaṇḍeruvāṭi, Karmarāṣṭra, Nātavāḍi, Konūrunāṇḍu, Veṅgināṇḍu, Renderulunāḍimi, Kommanāṇḍu, Velanāṇḍu, Attilināṇḍu, Prolunāṇḍu, Pennatavāḍi, Uttaravaruṣa, Bārupunāṇḍu, Cāvaḍa, and Prakunora.

There were Deśas¹ known as Prolunāṇḍu, Veṅgi,

1 *EI*, vol. IV, p. 53; vol. VI, p. 345; vol. VII, p. 180. Veṅgi is also referred to as Veṅgi-Maṇḍala twelve thousand, *JARS*, vol. V, P. 105.

and Attili. A Viṣaya was divided into a number of villages. Smaller villages were called Grāmatikā and Puṇḍi.¹ Sometime two or more villages were joined together to make a large village, and were given a new name.² There was a large number of cities³ viz, Veṅgipura, Udayapura, Asanapura, Rājamahendra-paṭṭana or Jananāthapura, Viśakhapaṭṭana or Vijayavāṭa, Cerupura, Nādiṇḍlapura, Cālukya-Bhīmapura, Kollipākā, Maḍapalla, Piṭhāpuram, Saraśipurī, Vīrajāpurī, Niravadyapura and Prthivipallavapaṭṭana.

Veṅgi was the capital of Andhra. The Teki plates of Rājarāja-Coḍagaṅga mention Jananāthanagarī as the capital of the (Cālukya) family,⁴ and Vijayavāṭa as the capital of the kings.⁵ Gāṇḍeru is mentioned as a capital in an inscription of Jayasīṃha I.⁶

Each Viṣaya was administered by an Adhyakṣa i. e. superintendent.⁷ According to Dr. Fleet the expression Rāṣtrakūṭa, referred to in the Eastern

1 *EI*, vol. XVIII, p. 154 ; vol. V, p. 96.

2 *Ibid*, vol. V, p. 96.

3 *IA*, vol. XIII, p. 133 ; vol. XIV p. 55 ; *EI*, vol. V, p. 33 ; vol. VI, p. 227, 346, 159, 273 ; vol. XVIII, p. 57, 164 ; vol. IV, p. 53 ; *IMP*, Gd. 92, *SE*, 1917, p. 128.

4 *Kullarājadhānyāṃ Jananātha-nāma-nagaryāṃ* etc. *EI*, vol. VI, p. 342, 1s 80-81.

5 *Rājavamśāvatamsānāṃ rājadhānyā mahibhājāṃ puro Vijayavāṭyā*. *Ibid*, p. 343, 1. 89.

6 *Gāṇḍeru-rājadhānyāḥ*-*EI*, vol. XVIII, p. 56, 1. 10.

7 *Rāja-Viṣay-ādhyakṣa*, *Ibid*, p. 234.

Cālukya grants, means the head of a Rāṣṭra, or a Viśaya or Province.¹ The Grāmakūṭas were the chiefs of the villages.² The other officers of the State were the Mantrin, Purohita, Yuvarāja, Senāpati, Amātya, Pradhāna, Dauvārika, Kaṭakarāja, Daṇḍādhi-nātha, and Daṇḍanāyaka i. e. councillor, priest, heir-apparent, commander of the army, minister, chiefs, door-keeper, superintendent of the royal camp, chief justice, and judge.³ The eldest son of the reigning king occupied the position of the Yuvarāja even when he was a minor. Amma II became Yuvarāja when he was eight years old.⁴ The office of the minister was next in importance to that of the sovereign. The king Vimalāditya addressed through his Ranastipuṇḍi grant that "among the seven constituent parts of a kingdom the foremost is sovereignty, (and) second to it (is) a suitable ministry (*amātya-padavi*)." Special distinctions, such as *śrīdvāra*, a peacock's tail, a water-pot, and a parasol, were received by the ministers from the King."⁵ There was a circle of feudatories (*sāmanta-cakra*) under the Eastern Cālukyas. The feudatories were called Mahāmaṇḍaleśvara, Maṇḍalika,

1 *Ibid*, vol. VII, p. 191 fn.

2 *Ibid*, p. 191.

3 *EI*, vol. IV, p. 302; vol. IV, p. 361; vol. IX, p. 50; *IA*, vol. XIV, p. 58.

4 *EI*, vol. XVIII, p. 234.

5 *Ibid*, vol. VI, p. 361.

Sāmanta, and Cakrin.¹ The oldest of the feudatories was the Durjaya family of Koṇḍaparumati or Giripaścimaśāsana.² After the transfer of the Eastern Cālukya capital from Andhra to the Cola country the princes of the royal family were sent, for a certain period, as viceroys to govern the kingdom of Veṅgi. But after the death of Kulottuṅga I this practice ceased to exist. Henceforth Veṅgi kingdom was administered by the feudatories, Velanāṇḍu chiefs, Konamaṇḍala chiefs, and by the Cālukyas of Pithapuram.³ The nature of the political relation between these three families is not known. One characteristic feature with the Konamaṇḍala chiefs was that sometimes two princes of this family ruled conjointly.

Nothing particular is known about the military system of the Eastern Cālukyas. They had forts in different parts of their kingdom. There was one known as Kaṭṭepudurga.⁴ The fort of Dharanikoṭa near Amaravati was in their possession.⁵

The Eastern Cālukya kings reserved the right of levying taxes from their subjects. When they granted a village to any body they only parted with their share in the revenue of it. The revenue was collected from

1 *Ibid*, vol. IV, p. 96, v. 31.

2 Vide Ch. IX.

3 Vide Ch. IX.

4 *SE*, 1923, App. B, No. 838.

5 Sewell, *List of Antiquities*, Madras, vol. I, p. 64.

the villagers in coins. Besides the usual revenue the villagers had to pay other kinds of taxes called Siddhāya, Avenḍāya, Abhinava, and Krīḍaraśulka.¹ The merchants and the wealthy people had also to pay extra taxes.² The ordinary revenue of the village Viracoḍacaturvedimaṅgala, in the Prolunāṇḍu-Viṣaya, excluding the super taxes, exceeded eight hundred and sixteen *niṣkas*.³ The government also derived income by confiscating cargo in the form of gold, gems, sandals, camphor, Chinese camphor, camphor-oil, pearls, ivory, rose-water, civet, copper, zinc, lead, silk-threads, corals, perfumes, pepper, areca-nuts, elephants, horses, etc., of the sea-going vessels, wrecked by storm, and thrown on the shore.⁴ The Kākatiyas occupied the kingdom of Veṅgi after the Eastern Cālukyas. An inscription⁵ of the Kākatiya Gaṇapati from Motupalli, in the Bapatla taluka of the Guntur district, dated 1244 A. D., records—"By this glorious Mahārāja Gaṇapatideva the following edict (assuring) safety has been granted to traders by sea starting for and arriving from all continents, islands, foreign countries, and cities. Formerly kings used to take away by force the whole cargo viz, golds, elephants, gems, horses etc., carried by ships and vessels which,

1 *EI*, vol. V, p. 96.

2 *Ibid.*

3 *Ibid.*

4 *Ibid.*, Vol. XII, p. 197.

5 *Ibid.*, p. 196.

after they had started from one country for another, were attacked by storms, wrecked, and thrown on shore. But we, out of mercy, for the sake of glory and merit, are granting everything besides the fixed duty to those who have incurred the 'great risk of a sea voyage with the thought that wealth is more valuable than even life'. The kings, mentioned above, who preceded Gaṇapati in the Andhra country, were, in all probability, those who belonged to the Eastern Cālukya dynasty.

The units for land measurement were nivarttana, putti, khaṇḍi or khaṇḍuka, and khari.¹ Gavyūti has been mentioned as a unit indicating distance. It is equivalent to two miles.²

Niṣka was the name of the coin, which was in circulation. The denomination of a niṣka was called half-niṣka.³ Gold coins of Cālukya-Candra, which was a title of Śaktivarman I, were discovered in the islands of Ramree, Cheduda, situated off the coast of British Burma, and in Siam.⁴ Gold coins of Rājārāja I, and Kulottuṅga I have also been discovered.⁵ The coins have⁶ the emblem of bear,

1 *EI*, vol. IX, p. 319; vol. XVIII, p. 234; *IA*, vol. XX, p. 106; *SE*, 1923, App. B, No. 838; 1925, App. A, No. 4; *JARS*, Vol. V, p. 55.

2 *EI*, Vol. XVIII, p. 57.

3 *EI*, Vol. V, p. 96.

4 *IA*, Vol. XIX, p. 79.

5 Plate-facing p. 109, *JARS*, Vol. IV.

6 *IA*, Vol. XIX, p. 81.

over which there seems to be an umbrella, expanded, with a chauri on each side of it. There is a lamp-stand in front and behind the boar. Around the boar is the legend bearing the king's name.

During this period all the three religions Brahmanism, Jainism, and Buddhism flourished in the kingdom of Veṅgi. Kubja-Viṣṇuvardhana was a devotee of Viṣṇu.¹ But many other kings of his family were worshippers of Śiva.² The Śaivas spread their organisation all over the country. The Kālāmukha sect had its seats at Amareśvaram (Amāravati), Bhīmavaram, Kṣīrarāma, Kumārārāma, and Drākṣārāma.³ Amma II's contemporary Kālāmukha teacher was Vidyeśvara.⁴

The Eastern Cālukya kings were patrons of Jainism. Ayyaṇa-Mahādevī, the queen of Kubja-Viṣṇuvardhana, granted a village to the Jaina temple Naḍumbi-Vasti at Bezwada through the Jaina teacher Kālibhadrācārya of the Kavurūri-gaṇa and the Saṅghānvaya.⁵ Amma II made some grants to two Jaina temples at Bezwada.⁶ He granted a village for meeting the expenses of the repair of a dining hall of

1 *EI*, vol. IX, p. 319.

2 *Ibid*, vol. IV, p. 302; vol. XVIII, p. 234; *IA*, vol. VII, p. 189.

3 *SE*, 1915, p. 91; *JARS*, vol. III, p. 165.

4 *Ibid*.

5 *SE*, 1917, p. 116.

6 *IMP*, Kt. 5A.

a Jaina temple called Sarvalokāśraya Jinabhavana. At that time the superintendent of this temple was Arahanandin of the Valahāri-gaṇa and Addakali gaccha. Arahanandin was the disciple of Ayyapoti, who was the disciple of Sakalacandrasiddhānta. Sakalacandrasiddhānta was well versed in Siddhānta writings.² Jinanandin was the earliest known member of another line of Jaina teachers. He belonged to the Nandi-gaccha, and was the chief lord of the Kotimaḍuva (?)-gaṇa, attached to Yāpanīya-Saṃgha. His disciple was Divākara. Divākara's disciple was Śrīmandiradeva. Śrīmandiradeva was the superintendent of the Katakābharāṇa-Jinālaya, to the south of Dharmapurī, modern Dharmavaram, in the Ongole taluka of the Guntur district. This temple of Jina was built by Durgarāja of the Paṭṭavardhini family, an officer under Amma II. Durgarāja was a contemporary of Śrīmandiradeva. Amma II, at the request of Durgarāja, granted a village for the maintenance of that temple.³ The king Vimalāditya embraced Jainism. Trikalāyogi-Siddhāntadeva called also Trikalāyogi-Munīndra, an *ācārya* of the Desigaṇa school, was his *guru*.⁴

The evidence recording the activities of the Buddhists in the Andhra country is very meagre. An

2 *EI*, vol. VII, p. 191.

3 *Ibid*, vol. IX, p. 56.

4 *SE*, 1918, p. 133.

inscription,¹ dated Ś. 1059, states that a lady made a grant in the Guntur taluka to the god Buddhadeva. A merchant of Penungonḍa made a gift to a temple of Buddha in the same taluka during the reign of Kulottuṅga-Coḍa-Goṅkarāja of Velanāṇḍu.² Amaravati was a great centre of Buddhism. An inscription³ from Amaravati, dated Ś. 1102, states that "there is a city named Dhānyakataka..., where god Buddha, worshipped by the creator, is quite close, (and) where (there is) a very lofty *Caitya*, well decorated with various sculptures." The great *Caitya*, mentioned here, seems to be identical with the famous Amaravati Stupa. It is further known from the above inscription that the Mahāmaṇḍaleśvara Koṭa-Ketarāja granted many villages to the lord Sugata (Buddha).

A large number of Brahmans lived in the Andhra country during the rule of the Eastern Cālukyas. They belonged to different *Gotras* such as Ātreya, Garga, Harita, Gautama, Bhāradvāja, Kauṇḍilya, Kānva, Kāśyapa, Pātañjala, Kālabhava, Kauśika, Kutsa Lohita Mudgala, Nitundi, Parāśara, Rathitara, Śālāvata, Saṃkr̥ti, Śaṇḍilya, Śata, Vādhūla, Vālakhilya, Vasiṣṭha, Vatsa, Viṣṇuvṛddha, and Viśvāmitra.⁴ They studied Veda with Pada, Krama, Anukrama, Kalpa,

1 *IMP*, Gt. 135. page 763

2 *Ibid*, Gt. 136.

3 *EI*, vol. VI, p. 155.

4 *Ibid*, vol. V, p. 99.

Upaniṣada, Purāṇa, Itihāsa, and Dharmasāstra.¹ They were patronised by the Eastern Cālukya kings for the dissemination of the Vedic culture. The prince Vīra-Coḍa granted money "for the maintenance of one expounder of Grammar, one expounder of Mīmāṃsā, one expounder of Vedānta, one expounder of Rupāvātāra, one teacher of Ṛgveda, one teacher of Yajurveda, one teacher of singing of the Sāmanas, one who taught the reciting of the Purāṇas" in the village of Vīracodacaturvedimaṅgala². There was a college (*ghaṭikā*) at Asanapura, where Vedic literature was studied.³ The Brahmans performed numerous sacrifices viz., Agnistoma, Somayāja, Sarvakattu.⁴ They also performed Karpāṭivrata.⁵

The position of the Śudras was not deplorable. The Śudras occupied high position in the administration. The Durjaya family of Giripaścimaśāsana, and the Velanāṇḍu chiefs, who rose to the status of Mahāmaṇḍaleśvara, were Śudras.⁶

Besides the Brahmans, well-versed in the Vedas there were physician (*vaidya*), the poison-doctor

1 *Ibid*, vol. XVIII, p. 57 ; *SE*, 1917, p. 115.

2 *EI*, vol. V, p. 96.

3 *Ibid*, vol. XVIII, p. 57; *SE*, 1917, p. 115.

4 *EI*, vol. IV, p. 302 ; vol. V, p. 138 ; Vol. XVIII, p. 57 ; *SE*, 1924, p. 10, App. A, No. 4.

5 *SE*, 1917, p. 118.

6 Vide Ch. IX.

(*viṣavādina*), astrologer, cultivators, barbers, etc., in the village.¹

The Eastern Cālukyas were great patrons of poets. Their court-language was Sanskrit. The well known poet Bhāravi is associated with the court of Kubja-Viṣṇuvardhana.² Amma II is designated as Kaviḡāyaka-kalpataru.³ The poet Bhattagunḡa, a resident of Veṅḡipura, composed the Vemalurpadu inscription of Amma II.⁴ Amma II engaged Potanabhaṡṡa to compose his Yelivarru inscription.⁵ The poet Kavicaḡravartin composed the Kalacumbarru grant of the same king.⁶ The poet Ayyanabhaṡṡa is the author of the Arumbaka inscription of Bāḡapa.⁷ The composer of the Ranastipuṅḡi grant of Vimalāditya was the poet Bhīmanabhaṡṡa, son of Rāciya-Pedderi.⁸

During the reign of Rājarāja I the poet Nārāyaṇa also known as Nanni-Nārāyaṇa flourished.⁹ His father was Akalaṅkaśaṃkana Amātya Sancāṅjaneya, and his mother was Sāmekāmbā. His grandfather

1 *EI*, vol. V, p. 96.

2 *Mysore Arch. Rep.*, 1921, p. 28.

3 *EI*, vol. V, p. 141, l. 19, cf. vol. VII, p. 177; vol. IX, p. 134.

4 *EI*, vol. XVIII, p. 235.

5 *IA*, vol. XII, p. 95.

6 *EI*, vol. VII, p. 191.

7 *Ibid*, vol. XIX, p. 148.

8 *Ibid*, vol. VI, p. 361.

9 *Ibid*, vol. VI, p. 302-303.

was Kañcenārya, and his great grandfather was Kañcena, an Āpastamba Brahman. Nārāyaṇa was a great linguist. He mastered Saṃskṛta, Kaṇṇāṭa, Prākṛta, Paisāca, and Āndhra languages.¹ He composed poems in all these languages. He bore the title Kavirājaśekhara. He is designated as the ear-ornament of Sarasvatī, and as Kavibhava-jrāmkuśa, 'the adamantine elephant-goad of poets', as he by his masterly composition put to shame the would-be poets. Rājarāja I had another court-poet named Nanniyabhaṭṭa, who composed his Nandamapundi grant, which is in Sanskrit except in the description of the boundary of the village granted by the inscription, which is in Telugu.² But Nanniyabhaṭṭa is better known as a Telugu poet. The poet Ciṭṭanabhaṭṭa was the composer of Rājarāja's Korumelli grant.³ The poet Kavidharmācārya was a contemporary of Viṣṇuvardhana, and the poet Viddya-bhaṭṭa was a contemporary of Vīra-Coda.⁴ During the reign of Rājarāja II the Paṇḍita Ananta lived in the Guntur district. He wrote a commentary on Nārāyaṇīya.⁵ It is not definitely known whether he

1 *Ibid*, p. 308, 1. 74-*Yah Saṃskṛta-Kaṇṇāṭa-Prākṛta Paisācika-Āndhrabhāṣāsu.*

2 *Ibid*, p. 303.

3 *IA*, vol. XIV. p. 55.

4 *IMP*, Gt. 607; *EI*, vol. V, p. 96; *IA*, vol. XIV, p. 55.

5 *IMP*, Gt. 3.

was identical with Ananta Paṇḍita, the commentator of the *Alaṃkāra* work *Rasamañjari*, or he is the same as Anantabhaṭṭa, the author of *Bhāratacampu*.

All the early inscriptions of the Eastern Cālukyas are in Sanskrit. In the Masulipatam inscription¹ of Cālukya-Bhīma II one or two Telugu words have been used in connection with the description of the boundary of the village granted. A further step towards the development of the Telugu language and literature is to be noticed in the Bezwada inscription² of Yuddhamalla, which is in Telugu. The earliest known Telugu literature is the Telugu translation of the *Mahābhārata* by Nanniyabhaṭṭa, who has already been referred to.

Nanniyabhaṭṭa was a Vaidiki Brahman of Mugdala Gotra, and was a resident of Tanuku in the Veūginādu. He was a great scholar and was a priest of Rājarāja I. In the prologue of his work, *Mahābhārata*, he narrates that the king Rājarāja, who belonged to the Candravamśa, was fond of hearing the epic *Mahābhārata*, as it narrates the achievements of the king's predecessors, the Pāṇḍavas. He heard it singing in many other languages but not in Āndhra i. e. Telugu, the language of the country he ruled. He keenly felt the necessity of a Telugu translation of the work. He engaged Nanniyabhaṭṭa for the work, who had the required qualities for its accomplishment.

1 *EI*, vol. V, p. 135.

2 *IMP*, Kt. 92; *EI*, vol. XV, p. 150.

Nanniyabhaṭṭa translated *Ādi* and *Sabhā Parvas*, and died before he could finish the whole of the *Aranya Parva*. The tradition runs that when Nanniya's work was in progress, the poet Atharvana showed him the Telugu translation of the whole of the Mahābhārata, which was done by himself. Nanniya realising his labour wasted grew jealous of Atharvana, and set fire to his house. Atharvana's manuscript of Mahābhārata along with his house was reduced to ashes. Atharvana being mortified cursed Nanniya, as the result of which the latter ran mad. The tradition is unreliable on the face of the fact that Atharvana flourished in the thirteenth century. Nanniyabhaṭṭa was greatly helped by Nārāyaṇabhaṭṭa in the work of the translation. He acknowledges that just as Kṛṣṇa assisted Arjuna in the great war, Nārāyaṇabhaṭṭa helped him in his labours.¹ That Mahābhārata was translated into Telugu under the patronage of Rājarāja I is indicated by an inscription² from Srikurmam, in the Ganjam district, dated Ś. 1195. It states that Rājarāja "together with the scholars translated into Āndhra (i. e. Telugu) the history of the excellent Bhārata race, which is the essence of all Smṛtis."

1 *A History of Telugu Literature*, by P. Chenchiah and Raja M. Bhujanga Rao Bahadur, (Oxford University Press, pp. 42-43. *Biographical Sketches of Dekkan Poets*, by Cavelly Venkata Ramaswami Pundit, Bombay, 1847, p. 48.

2 *EI*, vol. V, pp. 32-33.

Nanniya's work of the translation was continued by Tikkanna Yagvi (A. D. 1220-1300), and was completed by Errapragada (A. D. 1280-1350).¹

The authorship of five other works are attributed to Nanniyabhātṭa, viz, (1) Āndhra Śabdacintāmaṇi also known as Prakriyākaumudī, (2) Lakṣaṇasāra, (3) Indravijaya, (4) Cāmuṇḍivilāsa, (5) Rāghavābhyudaya.² Some scholars, however, are not inclined to believe on stylistic consideration that Nanniya was the author of the above works.

Another Telugu poet of this period was Pāvalūri Mallanna (A. D. 1060-1070), a Niyogī Brahman, and the accountant (*karāṇam*) of the village Pāvalūr, in Kammanādu, in the Guntur district.³ He got the village Navakhaṇḍavāḍa near Pithapuram.⁴ He versified into Telugu a mathematical treatise in Sanskrit by the Jaina teacher Mahāvīrācārya.⁵ Vīrācārya ranks with Brahmagupta, Bhāṣkarācārya, and Jagannāth as a great mathematician.

Nanne-Coḍu, son of Coḍaballi, flourished in the Andhra country in the twelfth century A. D. He assumed the title Kavirājaśikhāmaṇi. He is described as the lord of Pākanādu, and his capital was Orayur, on the Kaveri. It is generally believed that he was a

1 *History of Telugu Literature*, pp. 44-49.

2 *Ibid*, p. 43.

3 *Ibid*, p. 50.

4 *JARS*, vol. IV, p. 107 fn.

5 *Telugu Literature*, p. 50.

poet of the Andhra country, and his ancestral home might have been Orayur.¹ Pākanādū was a subdivision in which Nellura, modern Nellore, was situated.² Pākanādusthala was situated in the Uḍayagiri-rājya.³ The Telugu-Coḍas were ruling this country. There was a chief Nanni-Coḍa in the Nellore district whose great grandson Mahāmaṇḍaleśvara Balli-Coḍa issued an inscription in Ś. 1067.⁴ There was another chief Nanni-Coḍa, who is connected with the Guntur district, and whose inscriptions are dated Ś. 1070, 1073, 1079.⁵ An inscription from the same locality, dated Ś. 1085, was issued by the queen of Kāma, son of Coḍaballaya-Coḍa-Mahārāja.⁶ The poet king Nanni-Coḍa may be identified with one of the two chiefs, viz., Nanni-Coḍa of Nellore or Nanni-Coḍa of Guntur. Nanne-Coḍa is the author of Kumārasambhava, which was dedicated to Jaṃgama Mallikārjuna of the Liṅgāyat sect. The work is based on Kālidāsa's and Udbhaṭa's Kumārasambhava. The book has recently been discovered. Nanne-Coḍa also composed another work known as Kalāvilāsa, which is now lost.⁷

In the latter part of the fifteenth century A. D. a

1 *Ibid*, p. 52.

2 *IMP*, NI. 201.

3 *Ibid*, NI. 32.

4 *Ibid*, NI. 108.

5 *Ibid*, Gt. 259, 260, 184.

6 *Ibid*, Gt. 227.

7 *Telugu Literature*, p. 52.

poet named Vinnakoṭa Peddana lived in the court of Viśvabhūpati, a member of the collateral branch of the Eastern Cālukya dynasty, holding sway over the Vizagapatam district. The poet is the author of Kāvyaḷaṃkāracuḍāmaṇi.¹

A large number of temples were erected in the Andhra country during the reign of the Eastern Cālukyas. These temples bear all the characteristics of the Dravidian style of architecture. Vijayāditya Narendramrgarāja is said to have built one hundred and eight Śiva temples.² Amma II made a gift to a temple of Umā-Maheśvara at Bezwada which was built by Vijayāditya.³ Cālukya-Bhīma I built a temple at Bhimavaram, in the Cocanada taluka of the Godavari district, and named it Cālukya-Bhīmeśvara after his own.⁴ But an inscription from Panchadharala, in the Vizagapatam district, states that the temple of Kumārārāma was enriched with treasures by Cālukya-Bhīma I. After this the temple was known as Cālukya-Bhīmeśvara.⁵ The Cālukya-Bhīmeśvara temple at Bhimavaram is still standing.⁶ The tradition runs that the old fort on the hill close to the town of Dowlaishweram (Dhavaleśvaramu), in the Rajamundry taluka of the Godavari district, was built by the king

1 *JARS*, vol. III, p. 144.

2 *SE*, 1915, p. 91.

3 *Ibid*, p. 90.

4 *EI*, vol. IV, p. 234.

5 *Ibid*, vol. XIX, p. 165.

6 *JARS*, vol. III, plate facing p. 143.

Vijayāditya.¹ Rājarāja I Rājamahendra founded the city of Rājamahendrapaṭṭana, modern Rajamundry.² Mr. B. V. Krishnarao's suggestion that Amma I Rājamahendra was the founder of that city is not based on sound reasons.³

Durgarāja, an officer under Amma II, built a temple of Jina named Kaṭakābharaṇa to the south of Dharmapuri.⁴ During the reign of Yuddhamalla certain Nṛpadhāmunda built a temple of Kumārasvāmi at Bezwada.⁵ Vaiśya Maṇḍaya built a temple, called Rājanārāyaṇa-Vinnagara i. e. the Viṣṇu temple of Rājanārāyaṇa, in the Godavari district when Kulottuṅga I was ruling.⁶

In later time Viśvabhūpeśvara, a member of the Collateral branch of the Eastern Cālukyas, built a magnificent maṇḍapa with four sacred halls at Pan-chadharala, in the Vizagapatam district.⁷

Though the evidence is meagre the above observations make it abundantly clear that the Eastern Cālukyas were not apathetic to the cultural development of their subjects. The Vedic studies became very popular in the Andhra country due to their benevolent patronage. The Telugu language and literature owe to them considerably their healthy growth and perfection.

1 Sewell, *List of Antiquities*, Madras, vol. I, p. 21.

2 *EI*, vol. XIX, p. 172, v. 8. 3 *JARS*, vol. III, p. 144.

4 *EI*, vol. IX, p. 56. 5 *IMP*, Kt. 92.

6 *Ibid*, Gd. 31, 32.

7 *EI*, vol. XIX, p. 174.

CHAPTER IX

Minor Calukya dynasties and the Feudatories.

Minor Cālukyas.

Three collateral branches of the Eastern Cālukyas are known to us. One ruled in Veṅgi in the Godavari district, the second ruled in the Vizagapatam district, and the third is connected with the Ganjam district.

Veṅgi Branch.

The Veṅgi branch claims its descent through Kaṇṭhikā-Beta, son of Amma I. It is said that Kaṇṭhikā-Beta, who was overthrown by Tādapa, had a son Satyāśraya Uttamacālukya. Uttamacālukya was, however, a remote descendant of Kaṇṭhikā-Beta. He had through his queen Gaurī, who was a Gaṅga princess, seven sons Vijayāditya, Vimalāditya, Vikramāditya, Viṣṇuvardhana, Kāma, and Rājamārtaṇḍa. Vijayāditya, the eldest of these princes, married Vijaya-Mahādevī of the Solar race (*Sūryānvaya*), who bore to him three sons Viṣṇuvardhana, Mallapadeva, and Sāmideva. Among these three princes Mallapa married Candaladevī, daughter of the king Brahman, who was the lord of the Sagara-Viṣaya, and who belonged to the Haihaya family. Mallapa's son through Candaladevī was Vijayāditya, who was anointed in Ś. 1079 = A. D. 1157. Vijayāditya's queen Gaṅgādevī, the daughter of the lord of

Āra davāḍa, bore to him a son Malla. An inscription¹ of Malla, from which all the above informations of the family have been gathered, has been discovered in a pillar at the entrance of the Kunti-Mahādeva temple at Pithapuram. It states that, on the occasion of the king's anointment in Ś. 1124, the king granted the village of Guḍivāḍa, in the Prolnāṇḍu-Viṣaya, to the god Kunti-Mahādeva at Srīpīṭhāpuram.

Two inscriptions² from the Nārāyaṇa temple at Bhimavaram belong to Viṣṇuvardhana-Mahārāja also known as Mallapadeva. One is dated in Ś. 1099, issued in the third year of the king, and the other, which mentions the king's parents as Vijayāditya and Gaṅgādevī, is dated in Ś. 1098, the third year of the king. Mallapadeva, referred to above, seems to have been identical with Malla of the Pithapuram inscription. But the Bhimavaram inscriptions differ from the Pithapuram inscription in mentioning the date of the king's anointment. Another inscription³ of Mallapadeva has been discovered. It also like the Pithapuram inscription traces the genealogy of the family from Kaṇṭhikā-Beta. It is stated there that Lakṣmī was the mother of Mallapa-Viṣṇuvardhana, who had the title Karavāla-Bhairava. This establishes that Gaṅgādevī had another name Lakṣmī. The inscription belongs to Mahādeva, who

1 *EI*, vol. IV, p. 226.

2 *IMP*, Gd. 45, 46, 48.

3 *SE*, 1917, p. 121.

was a subordinate of Malla. Mahādeva's father was Viṣṇuvardhana, and his grandfather was Bhīma. It is claimed that these chiefs were the lords of Madduripura, who were the supporters of the Cālukya kingdom, and who were patrons of the Brāhmaṇas of Veṅgipura. They ruled the territory watered by the Gautamī (i. e. Godavari) called Malayāvani. In Ś. 1127 Mahādeva granted a village named Candrāvuri, in the Ceṅgūrunāṇṭi-Viṣaya, to one hundred and thirty Brahmins.

An inscription¹ in the Nārāyaṇa temple at Bhimavaram, dated in Ś. 1098, states that Narendra, son of Vijayāditya of Veṅgi by Lakṣmīdevī, and grandson of Malla, made a gift to the temple of Rājanārāyaṇa. Narendra was evidently a brother of Malla III. Malla III was followed on the throne by Bhūpa, Pratāpa-Bhūdhara, Viṣṇuvardhana, Mahādeva, and Śrīsenā Sārathī in succession. An inscription² records a grant made by Śrīsenā. Nothing more is known about this dynasty.

The Pithapuram inscription³ of Mallideva of Kona-Maṇḍala, dated in Ś. 1117, refers to Maṅgi-Yuvarāja, and states that—"in the unbroken lineage of the kings of the Cālukya race was born king (Rā)jarāja, the lord of the earth (and) abode of prosperity. He is ruling, by means of his statesmanship, the earth girt

1 *IMP*, Gd. 33.

2 *Ibid*, Gd. 2.

3 *EI*, vol. IV, p. 94.

by the ocean." Rājarāja mentioned above can not be identified with Rājarāja II (A. D. 1146-1178), or Rājarāja III (A. D. 1216—1252) of the Cola country. He belonged to a collateral branch of the Cālukyas, and was a contemporary of, if not identical with, Malla III.

Vizagapatam Branch

The Cālukyas of Vizagapatam were descendants of Kulottuṅga I, son of Rājarāja I, and grandson of Vimalāditya. The genealogy of this line of chiefs begins from Vijayāditya. Vijayāditya's queen Caṇḍāmbika bore to him a son Mallapa I. Mallapa I's queen Lakṣmī gave birth to his son Upendra I.¹ An inscription² in the Lakṣmīnarasimhasvāmin temple at Simhachalam, in the Vizagapatam taluka, dated in Ś. 1188, reports that Maṅgirāja's wife Lakṣmī made a gift to increase the merit of her son Upendra. Mallapa and Maṅgirāja may be taken as identical.

Upendra I's queen Gaṅgāmbā bore to him Malla II. Malla II had through his queen Coḍāmbikā a son named Upendra II. Upendra founded Coḍa-mallāgrahāra. He and his mother Cola—Mahādevī made a gift at Simhachalam in Ś. 1205.³ The son of Upendra II and his queen Mallāmbikā was Koppa also known as Paragaṇḍabhairava. Koppa's queen was Gaṅgamāmbā, who bore to him Upendra III.

1 *Ibid*, vol. XIX, p. 172.

2 *IMP*, Vg. 69.

3 *Ibid*, Vg. 127.

Sarvalokāśraya Śrī-Viṣṇuvardhana Mahārāja Upendra-cakravartin made a gift at Simhachalam in Ś. 1278.¹ Upendra III had through his queen Bim̐bāmbā two sons Canneśa and Manum-Upendra IV. The son of Upendra IV and his queen Lakkāmbikā was Viśveśvara also known as Viśvanātha, Viśvabhūmiśvara, Viśveśa, Viśva, and Viśvadharanībhartr, who bore the titles Rājagaṇḍagopāla and Dharaṇīvarāha. Viśveśvara founded Upendrāgrahāra. He built a maṇḍapa at Pancadharala in Ś. 1329 for Kalyāṇa festival of the god Dharmesa, residing in the Nāgendra mountain.² Viśveśvara defeated the army of the Āndhras in Ś. 1325.³

Upendra III's son Canneśa had two issues Upendra V and Coḍendra. Upendra V's queen Alyamba bore to him three sons Upendra VI, Nagendra and Nṛsiṃha also known as Narasiṃha. Three inscriptions of Nṛsiṃha's reign have been discovered at Panchadharala. One records the gift made by Narasiṃhacakravartin and his queen Vīramā in Ś. 1344.⁴ The second one records that Nṛsiṃha built the *antarālamaṇḍapa* of the Dharmalingeśvara temple, and his queen Vīramba excavated a tank called Vīrasāgara in Ś. 1350.⁵ The third inscription, issued

1 *Ibid*, Vg. 122.

2 *EI*, Vol. XVIII, pp. 173-174.

3 *Ibid*.

4 *IMP*, Vg. 30.

5 *Ibid*, Vg. 26.

in Ś. 1359, states that Narasiṃhacakravartin made a gift of land.¹

Nothing more is known about the history of this family. An inscription relates that the Cālukya Siṅgarāja Mahāpātra ruled at Pañcadhārāla in Ś. 1416.² Śrīdhara Rājamahendra-Mahāpātra, who belonged to the Cālukya family, was ruling the same territory in Ś. 1452.³ It was under the sway of the Sarvalokāśraya Śrī-Viṣṇuvardhana-Mahārāja Harinarendra-Mahārāja of the Cālukya family in Ś. 1460.⁴

Ganjam Branch.

The genealogy of the Cālukyas of Ganjam is traced from the king Vijayāditya, who was born in the family of Rājarāja I, son of Vimalāditya. Vijayāditya's son Rājarāja, was a moon among kings, and was a minister of Vīra Narasiṃha.⁵ Vīra-Narasiṃha is to be identified with the Gaṅga Vīra-Narasiṃha II of Kaliṅganagara,⁶ who was ruling in 1296 A. D. Rājarāja had two sons Vijayārka also known as Vijayāditya, and Puruṣottama. An inscription⁷ of Vijayāditya has been found in the

1 *Ibid*, Vg. 31.

2 *Ibid*, Vg. 25.

3 *Ibid*, Vg. 32.

4 *Ibid*, Vg. 33.

5 *EI*, Vol. V, p. 33, 34.

6 *Ibid*, Vol. VIII, App. I, p. 17.

7 *Ibid*, Vol. V, p. 32.

Kurmeśvara temple at Śrī-Kurmam near Chicacole, in the Ganjam district. It records that Vijayāditya-Cakravartī made a gift to the temple of Kurma in Ś. 1195. Vijayāditya was succeeded by his younger brother Puruṣottama. Two inscriptions of Puruṣottama have been discovered in the same temple of Kurmeśvara. One¹ is dated in Ś. 1199, and the other contains the date Ś. 1240.² Both of them record the dedication of some gifts by Puruṣottama to the god Kurma. Puruṣottama's son was Viśvanātha.

An inscription³ of Viśvanātha, discovered in the Kurmeśvara temple, states that "in the (third) year of the victorious reign of the glorious Jagannāthadeva (which was) the prosperous Śaka year 1231, on Thursday, the 5th (*tithi*) of the bright (fortnight of the month) of Kanyā,-while the glorious Vīrabānudeva-Jīyya was ruling-the glorious Viśvanāthadeva-Jīyya, the virtuous son of the glorious Puruṣottamadeva-Jīyya who was a Cālukya emperor (and) belonged to the *Gotra* of the Mānavyas, paid Gaṇḍamāḍas" to the treasury of Śrī-Kurma. Hultsch suggests that Jagannātha and Viśvanātha, mentioned above, are identical persons.⁴ But there is no good reason for its support. Viśvanātha is referred to in the same inscription as the crest-jewel of the Sāmantas. He seems to have

1 *Ibid*, p. 34.

2 *Ibid*, p. 37.

3 *Ibid*, p. 36.

4 *Ibid*, p. 32.

been a subordinate of his father. Virabhānudeva is the son of the king Vīra-Narasimha II of the Gaṅga dynasty of Kalinganagara. Nothing is known about the successors of Viśvanātha.

The Feudatories.

The Eastern Cālukyas, after their occupation of the Cola country, ruled the kingdom of Veṅgi through their feudatories. The Haihayas of Kona-Maṇḍalā and a Śūdra family of Velanāṇḍu administered contemporaneously the Godavari and the Kistna districts. Nothing is known about the political relation existing between them. Several collateral branches of the Durjaya family ruled the Guntur district.

Haihayas of Kona-Maṇḍala.

A Haihaya dynasty is closely connected with the Kona-Maṇḍala, a tract of country in the Godavari delta¹. As the word Kona is prefixed to the names of some of its chiefs Hultzsch prefers to call its members as the chiefs of Kona-Maṇḍala.²

The chiefs of Kona-Maṇḍala trace their descent from Haihaya, Kṛtavīrya, and Kārtavīrya, who were members of the race of the Yadus. The earliest known historical personage of the dynasty was Mummaḍi-Bhima, who was born in the family of the Yadus.

1 *EI*, Vol. IV, p. 84, 320.

2 *Ibid*, p. 84.

Mummaḍi-Bhīma became the lord of the country of Veṅgi through the favour of Rājādhirāja Rājendra-Coḍa, who is identified with Kulottuṅga I. Mummaḍi-Bhīma's wife was Chadvidevī, who bore to him two sons Venna, and Rājapareṇḍu I. The younger Rājapareṇḍu is called the lord of the Kona-Maṇḍala. He had two queens Lakṣmī and Toṇḍamāmbā. Lakṣmī gave birth to two sons Mummaḍi-Bhīma II and Kona-Rājendra-Coḍa I. The son of Tondamāmbā was Satya I. Rājendra-Coḍa I, who assumed the titles Vikrama-Rudra, Haihayāditya, and Gaṇḍa-veṇḍaḍuva, became the lord of Veṅgi, which was in the possession of his predecessors. He built a stone maṇḍapa in the temple of Bhīmanātha, and named it Gaṇḍaveṇḍaḍuva.¹ An inscription² from Draksharama, dated in Ś. 1050, states that the king Coḍa surnamed Vikrama-Rudra, son of Rājapareṇḍu, made a gift. Rājendra-Coḍa's queen was Mailāradevī, who gave birth to five sons. The eldest of these sons was the prince Beta. Beta's younger brother was the prince Mallideva. Beta had two queens Gaṅgā and Bimbamāmbā. Manma-Coḍa II was the son of Gaṅgā, and the prince Sūrya was the son of Bimbamāmbā.

After the close of the reign of Rājendra-Coḍa I, the succession fell on his two brothers Mummaḍi-Bhīma II and Satya I, who ruled conjointly.³ An

1 *Ibid*, pp. 94, 95.

2 *IMP*, Gd. 188.

3 *EI*, Vol. IV, p. 95.

inscription¹ from Draksharama, dated in Ś. 1057 and Cālukya Vikrama year 60, states that Rājadevī, queen of Mummaḍi-Bhīma, made a gift. Another inscription² from the same place, dated in Ś. 1057, records that Satya or Sattirāja, son of Kona-Rājapareṇḍu by Toṇḍidevī, younger brother of Rājendra-Coḍa, made a gift. Satya is called here the lord of Kona-deśa. Mummaḍi-Bhīma II's son was Lokabhūpālaka also known as Lokamahīpāla, and Satya I's sons were Rājapareṇḍu II and Kona-Bhīma III. Rājapareṇḍu's queen Pārvatī bore to him a son Vallabha.

After the close of the reigns of Mummaḍi-Bhīma II and Satya I their sons Lokamahīpāla and Bhīma III ascended the throne.³ An inscription⁴ from the Bapatla taluka of the Guntur district, dated in Ś. 1072, records that Rājendra-Kona-Lokarāja, the son of Mummaḍi-Bhīma and the Cālukya princess Rājāmbikā, made a gift. Mummaḍi-Bhīma was the son of Rājāditya of the family of Kārtavīrya. If Rājāditya is identical with Rājapareṇḍu I. Lokarāja is to be identified with Lokamahīpāla. An inscription⁵ from Draksharama, dated in Ś. 1075, in the ninth year of Rājarājadeva, Bhīmarāja, son of Kona-Satyarāja, made a gift. Rājarāja, referred to above, was identical with Rājarāja II, successor of

1 *IMP*, Gd. 194.

2 *Ibid*, Gd. 139.

3 *EI*, vol. IV, p. 95.

4 *IMP*, Gt. 50.

5 *Ibid*, Gd. 151.

Kulottuṅga II. After the death of Bhīma III and Lokamahīpāla, Rājendra-Coḍa I's son Mallideva and Rājapareṇḍu II's son Vallabha ascended the throne.¹ An inscription² from Draksharama, dated in Ś. 1077, Cālukya- Vikrama year—, states that Gaṅgādevī made a gift during the reign of Kona-Mallarāja.

Vallabha's queen was Acamāmbā, daughter of the prince Uṇḍikāma. Acamāmbā gave birth to two sons Manma-Satya II and Mahīpālareṇḍu. Vallabha ruled for fourteen years. After his death his son Manma-Satya II became a joint ruler with Mallideva.³

Both Mallideva and Manma-Satya, during the reign of the Cālukya Rājarāja, a remote descendant of Maṅgi-Yuvarāja, granted the village Odiyūru, modern Oduru, in the Guddavāḍi-Viṣaya, in Ś. 1117, to the god Kunti-Mahādeva, residing in Śrīpiṭhāpuara.⁴ Rājarāja, as has already been noticed, was not a king of the main line of the Eastern Cālukyas.

The later members of this Haihaya family were Gaṇapati or Gaṇapa, and Bhimavallabharāja.⁵

Velanāṇḍu Chiefs.

Velanāṇḍu-Viṣaya corresponds to the modern Repalle taluka of the Guntur district.⁶ A line of chiefs,

1 *EI*, vol. IV, p. 95. 2 *IMP*, Gd. 140.

3 *EI*, vol. IV, p. 96.

4 *Ibid.*

5 *SE*, 513, 510, 512, 520, 522, 523 of 1893.

6 *IA*, vol. XII, p. 91.

belonging to Caturthānvaya i. e, fourth or Śudra caste is associated with that territory.¹ Hultzsch suggests² that the members of this family may conveniently be called the 'Chiefs of Velanāṇḍu' as the names of some of them are prefixed with the word Velanāṇṭi. Some later Velanāṇḍu chiefs put forward a pretension that their original home was Kīrtipura, in Madhya-Deśa. There flourished Indrasena, Kīrtivarman I, Raṇadurjaya I, Kīrtivarman II, Raṇadurjaya II, Kīrtivarman III, and Malla I. Malla I entered into an alliance with Trinetra Pallava, and proceeded to the Southern country for conquest. He subdued there the Gaṅgas, Kālīṅgas, Vaṅgas, Magadhas, Andhras, Pulindas, and the kings of Kuntala, Kerala, Gauḍa, Pāṇḍya, Bhoja, Marāṭa, Lāṭa, and Kaṭaka, and obtained the Śaṭasahasra-Jagatī. His capital was Dhanadapura,³ modern Tsandavolu, in the Repalle taluka of the Guntur district.⁴

The above pretension of the Velanāṇḍu chiefs of their northern origin has no historical basis.⁵ Malla I may however be assumed to have been the founder of

1 *EI*, vol. IV, p. 47.

2 *Ibid*, p. 33.

3 *Ibid*, p. 48.

4 *IMP*, p. 822.

5 Similar story is narrated in connection with the origin of the Keta chiefs of Amaravati. It is stated that they obtained the Śaṭasahasra country on the southern bank of the Kṛṣṇaverṇa river through the favour of Trinayana Pallava. Their capital was Dhānyāṅkapura i. e. Amaravati. *EI*, Vol. III, p. 95.

the family in the Guntur district. Subsequent records of the family expressly mention that Dhanadapura, which was situated in Velanāṇḍu, was its capital.¹ As Malla I's great-great-grandson Kuḍiyavarman II was a contemporary of the Cālukya Vimalāditya, he may be placed in the early part of the tenth century A. D. Malla I's son was Eriyavarman, whose son was Kuḍiyavarman I. Kuḍiyavarman's son was Malla II Piḍuvarāditya, who was succeeded by his son Kuḍiyavarman II. Vimalāditya of the Cālukya race granted Kuḍiyavarman II the pair of (districts called) Gudravāra (*Gudravāra-dvaya*) in recognition of his military service. Kuḍiyavarman was succeeded by his son Erraya. Erraya's son and successor was Nannirāja, who was a general of Viṣṇuvardhana (Rājarāja I ?). Nannirāja had five sons Vedula I, Gaṇḍa, prince Goṅka I, Mallaya, and Paṇḍa through his wife Guṇḍāmbikā.²

Gaṇḍa's son Vedula II fought with the Pāṇḍyas on behalf of Vīra-Coḍa, son of Kulottuṅga I, and viceroy of Veṅgi (A. D. 1078-1084; 1089.). "Being pleased (with him), that glorious king Vīra-Coḍa assigned before all the astonished kings to this prince Vedula (II) who overthrew hostile kings, one half of (his) throne which was coveted by all princes, and moreover gave (to him) the country (*deśa*) called Sindhuyugmāntara, which possessed all (kinds of)

1 *IMP*, Gt. 59, 612, 609.

2 *EI*, Vol. IV, p. 49;

that the Velanāṇḍu chiefs became for the first time the rulers of the kingdom of Veṅgi. The Cālukya Vikramāditya VI took possession of the Andhra country before 1093 A. D.¹

Kulottuṅga I drove the Western Cālukyas from Andhra about 1099 A. D. probably with the help of Vedula II's uncle Goṅka I. It is reported that Goṅka I obtained the Śaṭasahasra country from Kulottuṅga-Coḍa I by helping the latter on the battle-field.² An inscription³ from Chebrolu, in the Bapatla taluka of the Guntur district, dated in Ś. 998, issued in the seventh year of Viṣṇuvardhana-Mahārāja (i. e. Kulottuṅga I, A. D. 1076), states that Velanāṇḍi Goṅka, who was the commander of all forces, and who was the son of Guṇḍāmbikā, made a gift to the Mulasthāna-Mahādeva and Kumārasvāmīdeva. Goṅka, referred to above, was Goṅka I, and not Goṅka II, whose last known date is Ś. 1079-A. D. 1157. The inscription establishes that Goṅka I began his political career as a general under Kulottuṅga I. He rose to the position of the governor of the Andhra-Maṇḍala, and served Kulottuṅga I in that capacity for sometime.⁴ He claims to have been a supporter of the Cālukya kingdom. An inscription⁵ from Tripurantakam, in the Markapur taluka of the Kurnool district, dated

1 Vide ante. Ch. VI.

2 *SE*, 1917, p. 119.

3 *IMP*, Gt. 90; *EI*, vol. IX, p. 261, fn. 6-*samasta senādhipati*.

4 *EI*, vol. IV, p. 50.

5 *IMP*, Kl. 369.

in Ś. 1028-A. D. 1106, reports that the Velanāṇṭi Goṅka (I) made a gift of the village of Cetalapāḍu, in Kammanāṇḍu, on the bank of the Guṇḍeru. The prince is mentioned there as a ruler of thousand-three hundred (districts).

The struggle for supremacy over the Andhra country between Kulottuṅga I and Vikramāditya VI continued for a long time with varying results. It was probably in one of these engagements Goṅka I suffered a defeat at the hand of Govindarasa, a Daṇḍanāyaka of Vikramāditya VI. An inscription¹ from the Markapur taluka of the Kurnool district, dated in Cālukya-Vikrama year 51=A. D. 1126-1127, relates that Govindarasa burnt Beṅgipura, defeated a prince at Jananāthapura, and conquered Goṅka (I). It may be that Goṅka I did not survive long after this discomfiture. His queen was Sabbāmbika,² who bore to him his son Coḍa also known as Rājendra-Coḍa.³

The Pithapuram inscription⁴ of Pṛthvīśvara relates that Kulottuṅga-Coḍa I adopted as son the prince Coḍa, the son of the prince Goṅka I, and entrusted on him the charge of the Veṅgi-Maṇḍala of Sixteen thousand (villages). The earliest known date of Coḍa's reign is Ś. 1037=A. D. 1115, in which year his wife Guṇḍāmbikā made a gift in the Bapatla taluka

1 *Ibid.*, Kl. 351.

2 *Ibid.*, Kt. 315.

3 *EI*, vol. IV, p. 50.

4 *Ibid.*

of the Guntur district.¹ *Keyūrabāhu-Caritram* relates that he had nine lakhs of money, ninety-nine sturdy elephants, and four thousand swift horses.² The Andhra country was in the possession of the Western Cālukyas from about 1120 to 1127 A. D.³ An inscription⁴ from Draksharama, in the Ramachandrapuram taluka of the Godavari district, dated in Ś. 1042 = A. D. 1120, issued in the Cālukya-Vikrama year 45, records the dedication of a gift by Nārāyaṇa, a minister of Velanāṇṭi Rājendra-Coḍa, during the reign of Tribhuvanamalladeva (Vikramāditya VI). It seems that Coḍa was forced to acknowledge the supremacy of the Cālukya Vikramāditya VI and his son Bhūlokamalla Someśvara III for some time. The Gaṅga Anantavarman-Coḍa-Gaṅga occupied a part of the Godavari district in A. D. 1128.⁵ In the latter part of the reign of Coḍa, when he was ruling conjointly with his son Goṅka II, born of his queen Guṇḍāmbika, the Velanāṇṭis along with the other Cālukya-Cola feudatories made an attempt to drive the Western Cālukyas and the Eastern Gaṅgas out from the Andhra country. The last known date of Coḍa's reign is Ś. 1058 = A. D. 1136.⁶

1 *IMP*, Gt. 89.

2 *JARS*, vol. V, p. 68.

3 Vide ante ch. VI.

4 *IMP*, Gd. 251.

5 *Ibid*, Gd. 217.

6 *Ibid*, Kt. 314.

The dates of the inscriptions¹ of Goṅka II, who was also known as Kulottuṅga-Coḍa-Goṅkarāja, range from Ś. 1054 to Ś. 1079=A. D. 1132-1157. He was obviously associated with his father in the government for sometime. Goṅka II, in alliance with a chief named Boddana, and the Durjaya Maṇḍa II, put an end to the foreign domination in the Andhra country, and established there the supremacy of the Cālukya-Colas. Boddana claims through an inscription,² dated in Ś. 1052 or 1054=A. D. 1130 or 1132, that he acquired the town of Vijayavāṭa from Tripurāntaka, a Coḍa king of Veṅgi, and from the Karṇāṭa king. An inscription,³ dated in Ś. 1057=1135, states that the Durjaya Maṇḍa II defeated the Gaṅga king of Kaliṅga. The general Goṅka was the son of the prince Goṅka's Daṇḍanāyaka, Coḍa. He defended a place known as Kroccheruvu against the attack of the Karṇāṭa cavalry numbering thirty-thousand⁴. An inscription⁵ of Goṅka II reports that he defeated the Kuntala army conducted by Govinda and Lakṣmaṇa a on the bank of the Godāvārī. Govinda (Govindarasa) and Lakṣmaṇa (Lakṣmarasa),

1 *Ibid*, Gt. 112, 12, 27 ; Gd. 133, 158, 290, 301. An inscription, dated in Ś. 1092 may be assigned to Goṅka II or Goṅka III. Gt. 610.

2 *Ibid*, Kt. 321.

3 *EI*, vol. VI, p. 276.

4 *SE*, 1921, Pt. II.

5 *SII*, vol. IV, No. 1137 ; *JARS*, vol. V, p. 70.

as has already been noticed, were generals of the Western Cālukyas.¹

An inscription² from the Bapatla taluka of the Guntur district, dated in Ś, 1066 = A. D. 1144, proves that Goṅka II was a feudatory under Kulottuṅga-Cola II. The Pithapuram inscription³ of Prthvīśvara reports that Goṅka II ruled a territory, which extended from Kalahasti (in the North Arcot district) to Mahendrācalam (in the Ganjam district). A number of other records states that he was the lord of four hundred and eighty villages.⁴ His *Sandhivigrahin* was Kommana.⁵ He dedicated a golden pinnacle to the temple of Bhīmanātha.⁶ Goṅka II had two queens Sabbāmbikā and Somaṇḍi-amma.⁷ His son and successor Vīra-Rājendra-Coḍa was born of Sabbāmbikā.

The inscriptions of Rājendra-Coḍa II bear dates ranging from Ś. 1085 to Ś. 1102.⁸ Rājendra-Coḍa killed a certain Bhīma of Kolanāṇḍu, who took shelter in an island in the middle of a lake (sara).⁹ Hultzsch suggests that the lake, referred to above, may be

1 *IMP*, KI. 351 ; Gd. 39.

2 *Ibid*, Gt. 11.

3 *EI*, Vol. IV, p. 51.

4 *SE*, Nos. 655, 945 of 1921.

5 *IMP*, Gt. 59 ; *Keyurabāhu-Caritram*.

6 *EI*, vol. IV, p. 51.

7 *Ibid* ; *IMP*, Gt. 1.

8 *IMP*, Gd. 162, 319 ; Gt. 1, 2, 197, 609, 815.

9 *EI*, vol. IV, p. 51 ; *SE*, 1917, p. 119.

identical with the Kolleru lake.¹ Two inscriptions from Draksharama, in the Godavari district, one dated in Ś. 1085 = A. D. 1163, and the other,² dated in Ś. 1091 = A. D. 1169, establish that Rājendra-Coḍa II was a vassal of the Cālukya-Cola Rājarāja II.³ An inscription³ records that Rājendra-Coḍa, when he was staying at Dhanadapurī, granted the village Inuṅgaru to a Brahman in Ś. 1091, in the twenty-third year of Rājarāja (II). It further states that Rājendra-Coḍa obtained from the King Rājarāja (II) the Andhra country bounded on the four sides by the Eastern ocean, the Kālahasti hill (N. Arcot dist.), the Mahendra mountain and Śrīśailam, with all the insignia of a feudatory chief. But an inscription⁴ from the Narasapur taluka of the Kistna district proves that the Cālukya-Colas were superseded in southern Andhra by the Kalacuri Sovideva, king of Kalyāṇa, before Ś. 1095 = A. D. 1173. Henceforward the Velanāṇḍu chiefs do not seem to have maintained any political relation with the Cālukya-Colas. Whether they owed allegiance to the Kalacuris or to any other dynasty is not known. The Mandaḍi chiefs, who were vassals of Goṅka II, continued to hold that subordinate position under Rājendra Coḍa II.⁵

1 *EI*, vol. IV, p. 37.

2 *IMP*, Gd. 162, 257.

3 *SE*, 1917, p. 119.

4 *IMP*, Kt. 297B.

5 *SE*, 1917, p. 120.

Rājendra-Coḍa II covered the god Bhīmanātha with gold in the temple of Bhīmeśvara, and dedicated an ornamental arch to the god Śiva at Drākṣārāma.¹ He had two queens Akkāmbikā and Paṃdāmbikā.² He was succeeded by his son Goṅka III, born of Akkāmbikā.

Goṅka III was also known as Kulottuṅga-Manma-Goṅkarāja. An inscription³ from Rajamundry, dated in Ś. 1102=A. D. 1180, was issued during the reign of Velanāṇṭi Goṅkarāja (III) of Veṅgi, the lord of the Śaḍasahasra country. Goṅka III married Jāyāmbikā also known as Jāyama, who was born from the race of the kings of Parvatāpara-Mahī, i. e. Durjaya family of Koṇḍapaḍumaṭi.⁴ Jāyāmbikā built a maṇḍapa in the Kunti-Mahādeva temple at Śrīpithāpuram. She covered with gold the image of Viṣṇu in the temple of Śrīsimhagiri, i. e. Srisimhacalam, in the Vizagapatam district.⁵ She bore to Goṅka III a son named Kulottuṅga-Prthivīśvara also known as Prthivīśvara.

The Pithapuram inscription⁶ states that during the reign of Rājārāja Paramesvara Prthivīśvara in Ś. 1108=A. D. 1186, Jāyāmbikā gave the village of Navakhaṇḍavāḍa (about one and a half mile from

1 *EI*, vol. IV, p. 51.

2 *IMP*, Gd. 162 *EI*, vol. V, p. 51.

3 *Ibid*, Gd. 74.

4 *EI*, vol. IV, p. 51.

5 *Ibid*, p. 52.

6 *Ibid*, p. 53.

Pithapuram), in the Prolunāṇḍu-Viṣaya, to the god Kunti-Mahādeva at Śrīpīṭhāpuram. The inscription was composed by Ayyapillārya, and was written by Kaṇṭācāri. Kaṇṭācāri or Kaṇṭācārya wrote the Pithapuram inscription of the Cālukya Mallapadeva, dated in Ś. 1117, and the Pithapuram inscription of the Haihaya Mallideva, dated in Ś. 1124.¹

Nothing is known definitely about the Velanāṇḍu chiefs after Pṛthvīśvara. The wife of a servant of Velanāṇṭi Rājendra-Coḍa made a gift in Ś. 1171 = A.D. 1249, in the Markapur taluka of the Kurnool district.² The relation between Pṛthvīśvara and Rājendra-Coḍa, mentioned above, can not be ascertained. The Velanāṇḍu chiefs were subjugated, if not overthrown, by the Kākatiyas.

The Durjaya family.

The Durjayas belonged to the Caturthānvaya i. e. Śūdra caste.³ Buddhavarman was the founder of the family. He obtained from Kubja-Viṣṇuvardhana the country west of the hill, which contained seventy-three villages.⁴ Nothing more is known about the Durjayas till the twelfth century A. D., when they were split up into a number of branches.

1 *Ibid*, pp. 97, 242.

2 *IMP*, KI. 342.

3 *EI*, vol. VI, p. 273, 275.

4 *Ibid*, *Trisaptatī-grāma—gīrīpratīci—Gīrīpaścima śāsana*, V. 4 ; 1. 64. It is identified with the Sattenapalle taluka of the Guntur district.

A. An inscription¹ from the Keśavasvāmin temple at Chebrolu, in the Bapatla taluka of the Guntur district, states that in Ś. 1049, in the ninth year of Vikrama-Cola's reign Mahāmaṇḍaleśvara Nambaya of the Durjaya family, lord of Kollipākā, the best of cities, and the lord of the Śaṭasahasra country, on the southern bank of the Kṛṣṇavennā river, made a gift to the temple of Kumārasvāmin. The inscription further tells us that Nambaya was the scent-elephant of Malla. Nambaya's son Trailokyamalla calls himself "a scent-elephant of Nambaya." It appears from the analogy that Nambaya was the son of Malla. Another inscription² of Nambaya, dated in Ś. 1052 = A. D. 1130, has been found in the Bhīmeśvara temple at Draksharama. Here Nambaya is called also the ruler of the district of Oṃgerumārgga, and a pillar supporting the Cālukya kingdom. An inscription³ from the same place was issued by Trailokyamalla, son of Nambaya, in Ś. 1081 = A. D. 1159. Trailokyamalla is called the supporter of the Cālukya kingdom of Veṅgi.

Malla

|
Nambaya, Ś. 1049, 1052

|
Trailokyamalla, Ś. 1081

1 *Ibid*, p. 223.

2 *Ibid*, p. 224.

3 *Ibid*, p. 25.

B. Budda I was a chief of the Durjaya family. His son was Erra-Maṇḍa.¹ An inscription² from Chebrolu, in the Bapatla taluka of the Guntur district, dated in Ś. 1040, states that Sūra of the Viśvakarmakula, a minister of Erra-Maṇḍa, ruler of Giripaścimaśāsana, made a gift. Erra-Maṇḍa's son was Buddhavarman or Budda II, who married Gaḍiyamadevī. Buddhavarman's son was Manma-Maṇḍa. Three inscriptions of Manma-Maṇḍa's reign have been discovered at Nadendla, in the Narasaraopet taluka of the Guntur district. One³ of them, dated in Ś. 1052 = A. D. 1129, states that Manma-Maṇḍa, who was devoted to Kulottuṅga-Coḍa, granted land at Noṇcinipāḍu to the Mulasthana temple at Nadindla. Kulottuṅga-Coḍa, referred to here, seems to have been Velanāṇṭi Rājendra-Coḍa. He can not be identified with Kulottuṅga-Cola II, who ascended the throne in A. D. 1133. The second inscription⁴ records that the Mahāmaṇḍaleśvara Manma-Maṇḍaya granted certain taxes at Noṇcinipāḍu to the Mulasthana-Mahādeva temple at Nādiṇḍla, in Ś. 1060 = A. D. 1138. The third inscription,⁵ dated in Ś. 1061 = A. D. 1139, reports that Manma-Maṇḍa built a temple of Śiva at Nādiṇḍla, and granted the village of Noṇcedlapaṇḍi to it.

1 *Ibid*, p. 275, No. I.

2 *Ibid*, p. 275, fn. 4, *IMP*, Gt. 96.

3 *EI*, Vol. VI. p. 275, No. I, *IMP*, Gt. 289.

4 *EI*, Vol. VI, p. 275, No. 2. 5 *Ibid*, No. 3.

Budda I

|
Erra-Maṇḍa, Ś. 1040.

|
Buddhavarman, Budda II

|
Manma-Maṇḍa, Ś. 1052, 1060, 1061.

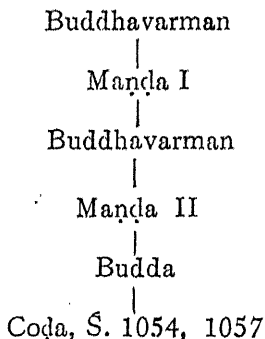
C. Maṇḍa I is the earliest known member of a collateral branch of the Durjaya family. His son was Buddhavarman. Buddhavarman's son was Maṇḍa II. Maṇḍa II fought successfully against Anantavarman-Coḍa-Gaṅga, who captured a part of the Andhra country. An inscription¹ from Nadendla, dated in Ś. 1054 or 1057, narrates that "having torn up, like a mound, the army of the Gaṅga (king) of Kaliṅga, having consumed, like straw, the warriors of the bold enemy, and having cut off, (like) lotuses, their heads, the mighty rutting elephant-the Maṇḍalika Maṇḍa (II) is roaring. (Having defeated) the army of the enemy, he gave to Rājendra-Coḍa mighty elephants which had been captured there, (and) whose temples were bright with rut." Rājendra-Coḍa, referred to here, was the Velanāṇḍu chief of the same name. Maṇḍa II's son was Budda, whose wife was Bādāmbikā. Budda's son was Coḍa.

Four inscriptions of Coḍa's reign have been discovered. Three of them have been found in the Mulasthāneśvara temple at Nadēndla. Of these three inscriptions, one² bears the date Ś. 1054 or 1057, and

1 *Ibid*, No, 4.

2 *Ibid*.

the other¹ is dated in Ś. 1054, and the third one² does not contain any date. It is known from this third inscription and from one³ found in the Someśvara temple at Irlapadu, dated in Ś. 1057, that Coḍa was a vassal of Kulottuṅga-Coḍa. This Kulottuṅga-Coḍa and Rājendra-Coḍa, mentioned above, seem to have been identical.



D There was also a chief named Maṇḍa, who is the earliest known member of another branch of the Durjaya family. It is said that Maṇḍa or Maṇḍana was born in the family of Buddhavarman, a general of Kubja-Viṣṇuvardhana. Maṇḍa's son was Gaṇḍa. Gaṇḍa's son was Maṇḍa II.⁴ An inscription,⁵ dated in Ś. 1057, records that Somana-Peggaḍa, an officer of the Maṇḍalika Maṇḍa who belonged to the Durjaya family and who

1 *Ibid*, p. 276, No. 6.

2 *Ibid*, No. 5.

3 *Ibid*, No. 7.

4 *Ibid*, vol VI, p. 273.

5 *Ibid*, p. 276, No. 8

was the lord of the Giripaścimaśāsana, built a temple of Someśvara-Mahādeva at Irralūru, modern Irlapadu, in the Narasaraopet taluka of the Guntur district. Maṇḍa, referred to here, may have been Maṇḍa II. Maṇḍa II's wife Kundāmbikā bore to him two sons named Buddharāja and Mallerāja and a daughter named Aṅkama (Akkāmbikā) who was married to the Velanāṇṭi Rājendra-Coḍa II, son of Goṅka II.¹ Mahāmaṇḍaleśvara Buddharāja, who was the lord of Giripaścimaśāsana, is designated as Koṇḍapaḍumaṭi, Aniyaṅka-Bhīma, and Eladāyasimha.² His wife made some gifts to the Mulasthāneśvara temple at Nādiṇḍla in Ś. 1065 and in Ś. 1093.³ He himself made a grant to the same temple in Ś. 1070.⁴ He granted some lands, in the town of Nādiṇḍla, to the god Paṇḍīśa, residing at Dhanadapura in the country of Velanāṇḍu.⁵ An inscription,⁶ dated in Ś. 1087 = A. D. 1165, issued in the twentieth year of Rājarāja (II), records a gift made by Koṇḍapaḍumaṭi-Bhudarāja. Bhudarāja is probably a mistake for Buddharāja. Buddharāja records his devotion to the feet of Kulottuṅga-Coḍa through his inscription, dated in Ś. 1093.⁷ This Kulottuṅga-Coḍa may be identified with the Velanāṇṭi Rājendra-Coḍa II.

1 *Ibid*, p. 273, 277-No. 9.

2 *Ibid*,

3 *Ibid*, p. 277, Nos. 12. 14.

4 *Ibid*, p. 278, No. 13.

5 *Ibid*, p. 273.

6 *IMP*, Gd. 121.

7 *EI*, Vol. VI, p. 273.

The Mahāmaṇḍaleśvara Koṇḍapaḍumaṭi-Mallerāja, the brother of Buddharāja, made gifts to the Keśavaśrī temple and Mulasthāna-Mahāśrī temple in Ś. 1069=A. D. 1147.¹ He may have been a joint ruler with Buddharāja. He was a vassal of Kulottuṅga-Coḍa, who may be identified with Kulottuṅga-Coḍa-Goṅkarāja II. Mallerāja's son was Maṇḍarāja. Two inscriptions² of Maṇḍarāja's reign, bearing dates Ś. 1094, 1095, have been discovered in the Govardhanasvāmin temple at Nadenīla. He made some grants of lands, situated in the town of Nādiṇḍla

Buddhavarman

Maṇḍa I

Gaṇḍa

Maṇḍa II, Ś. 1057.

Mallerāja

Buddharāja

Aṅkama

Ś. 1069. Ś. 1065, 1070, 1087, 1093.

Maṇḍarāja, Ś. 1094, 1095.

E. There was a chief named Cāgi-Dora of the Durjaya family.³ He had two sons Potarāja and Kolla-Nāyaka. An inscription⁴ from Amaravati states

1 *Ibid*, p. 277, No. 9.

2 *Ibid*, p. 277, Nos. 10, 11.

3 *IMP*, Gt. 619, 637.

4 *Ibid*, Gt. 619.

that Kavaliya-Siṅgana-Peggaḍa, the minister of Mahāmaṇḍaleśvara Potarāja, made some gift in Ś. 1079 = A. D. 1157. Another inscription¹ from the same place states that Kallaya-Nāyaka and his wife, who was the daughter of Muccaya-Nāyaka, made some gift in Ś. 1082 = A. D. 1160.

Cāgi-Dora

Potarāja
Ś. 1079

Kallaya-Nāyaka
Ś. 1082.

1 *Ibid.*, Gt. 637.

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INSCRIPTIONS OF THE EASTERN CALUKYAS AND THEIR FEUDATORIES.

Place of Origin	Regnal year or Saka year	Kings mentioned	Reference
<i>Main Branch</i>			
Satara	R. 8 of Pulikesin II	Kubja Visnuvardhana I	IA, XIX, 310
Chipurapalle	R. 18	"	IA, XX, 16
Timmapuram		"	EI, IX, 317
Pedda-Maddali	R. 18	Jayasimha I	IA, XIII, 137
Pulibumra		"	EI, XIX, 254
Pedda-Vegi		"	EI, XIX, 258
Niduparu		"	EI, XVIII, 57
Mroparru		"	SE, 1920, 99
Kondanaguru		Indra-Bhutta- raka	EI, XVIII, 1
Reyur		Visnuvardhana II	IA, VII, 189
Pantimuku	R. 3	"	SE, 1917, 115
Pallivada	R. 5	"	IA, VII, 191
Pantimuku		"	SE, 1915, AP. A, 14
Chendalur	R. 2	Mangi-Yuvaraja I	EI, VIII, 237
Nutulaparu	R. 20	"	IA, XIII, 104
Timmapuram		"	SE, 1908, 61
Munjeru		Kokilivarma Anivarita	SE, 1909, 106
Munjeru		"	SE, 1909, 106
Penukaparu		Jayasimha II	EI, XVIII, 313
Munjeru		Kokkili-Vikra- maditya	SE, 1909, 106

Place of Origin	Regnal year or Sakayear	Kings mentioned	Reference
Munjeru		Mangi-Yuvaraja II	SE, 1909, 106
Ganapavaram		Visnuvardhana III	SE, 1925, 76
Pasapubarru		"	SE, 1917, 116
Setapadu	R. 33	" (?)	SE, 1917, 116
Peravali		"	SE, 1915, 90
Musinikunda	S. 684	"	SE, 1917, 116
Jalayuru		"	EI, XVIII, 58
Sakaramba		Vijayaditya I	SE, 1917, 116
Gammaluru		"	JARS, V, 51
Dinakadu		"	JARS, V, 56
Korroparru		Vijayaditya II	SII, I, 35
Ederu		"	EI, V, 118
Tandivada		"	SE, 1917, AP. A, 5
Prthivipallava- pattana		Visnuvardhana V	IA, XX, 12
Permajili		"	IA, XIII, 186
Randuvalli		"	SE, 1914, 85
Masulipatam (?)		Vijayaditya III	EI, V, 122
Ponangy		"	SE, 1909, 108
Guntur		"	SE, 1912, 84
Uruvuturu		"	SE, 1913, AP. A, 3
Sataluru		"	JARS, V, 101
Attili	S. 814	Calukya-Bhima I	SE, 1918, 131
Bezwada		"	EI, V, 127
Bezwada	R. 17	"	SE, 1918, 85,
Anakapalle		"	SE, 1909, 108
Vedatuluru		"	SE, 1914, 84
Adanki		"	EI, XIX, 275
Ederu		Amma I	SII, I, 36
Masulipatam		"	EI, V, 131
Pulivarru		"	SE, 1924, 10, 98

Place of Origin	Regnal year or Saka year	Kings mentioned	Reference
Paganaveram		Calukya-Bhima II	IA, XIII, 213
Masulipatam (?)		"	EI, V, 134
Kolavennu		"	SII, I, 43
Padamkaturu		Amma II	IA, VII, 15
Pamulavaka		"	JARS, II, 242
Masulipatam		"	EI, V, 139
Yelivarru		"	IA, XII, 91
Gundugolanu		"	IA, XIII, 248
Taluppru (?)		"	SII, I, 46
Kalacumbarru		"	EI, VII, 177
Maliyapundi		"	EI, IX, 47.
Vandram	S. 867	"	EI, IX, 131.
Nammur		"	EI, XII, 61
Vemalurpadu		"	EI, XVIII, 226
Masulipatam		"	SE, 1909, 109.
Bezwada		"	SE, 1915, 90.
Mangallu		"	SE, 1917, 117.
Arumbaka		Badapa	EI, XIX, 146.
Sripundi		Tala II	EI, XIX, 148.
Bezwada		Yuddhamalla III	EI, XV, 150.
Varanandu		Saktivarman I	SE, 1918, 132.
Ranastipundi	R. 8	Vimaladitya	EI, VI, 351.
Ramatirtham		"	SE, 1918, 133.
Korumelli		Rajaraja I	IA, XIV, 48.
Nandamapundi	R. 32	"	EI, IV, 303.
Nandivelugu	S. 980	"	SE, 1921, 47.
Valiveru	R. 41, S. 983	"	SE, 1921, 48.
Namiyavada		Saktivarman II	JARS, V, 41.
Pamulavaka		Vijayaditya VII	JARS, II, 289.
Draksharama	R. 3, S. 986	"	IMP, Gd. 93.
Draksharama	R. 8, S. 990	"	IMP, Gd. 92.

Place of Origin	Regnal year or Saka year	Kings mentioned	Reference
Draksharama	R. 13, S. 995	"	IMP, Gd. 91.
Rajamundry	R. 12, S. 994	"	JARS, VII, 178
Rayali		"	SE, 1925, 9.
Rayali		"	SE, 1928, Ap. A. 9.
Teki	S. 1006	Rajaraja	EI, VI, 334.
Chellur	R. 21, of Kulot- tunga I.	Vira-Coda	SII, I, 49.
Pithapuram	R. 23, of Kulot- tunga I.	"	EI, V, 70.
		Kulottunga- Cola I	IMP, 1858- 1859
		Vikrama-Cola	IMP, 2051
		Kulottunga- Cola II	IMP, 1859
		Rajaraja II	IMP, 1950- 1951
		Rajadhiraja II	IMP, 1947.
		Kulottunga III	IMP, 1859.
		Rajaraja III	IMP, 1950.
		Rajenda-Cola III	IMP, 1955.
<i>Vengi Branch</i>			
Bhimavaram	S. 1098	Malla or Mallapa	IMP, Gd. 46.
Bhimavaram	S. 1099	"	IMP, Gd. 45.
Pithapuram	S. 1124	"	EI, IV, 226.
Candravuri		"	SE, 1917, 121.
Bhimavaram	S. 1098	Narendra	IMP, Gd. 33.
Godavari		Srisena Sarathi	IMP, Gd. 2.
<i>Vizagapatam Branch</i>			
Simhachalam	S. 1205	Upendra II	IMP, Vg. 127.

Place of Origin	Regnal year or Saka year	Kings mentioned	Reference
Simhachalam	S. 1278	Upendra III	IMP, Vg. 122.
Panchadharala	S. 1329	Visvesvara	EI, XVIII, 173-174.
Panchadharala	S. 1344	Narasimha	IMP, Vg. 30.
Panchadharala	S. 1350	"	IMP, Vg. 26.
Panchadharala	S. 1359	"	IMP, Vg. 31.
Panchadharala	S. 1416	Singaraja- Mahapatra	IMP, Vg. 25.
Panchadharala	S. 1452	Sridhara Rajamahendra Mahapatra	IMP, Vg. 32.
Panchadharala	S. 1460	Harinarendra	IMP, Vg. 33.
<i>Ganjam Branch</i>			
Srikurmam	S. 1195	Vijayaditya	EI, V, 32
Srikurmam	S. 1199	Purosottama	EI, V, 34
Srikurmam	S. 1240	"	EI, V, 37
Srikurmam	S. 1231	Visvanatha	EI, V, 36
<i>Haihayas</i>			
Draksharama	S. 1050	Coda	IMP, Gd. 188
Draksharama	S. 1057	Satya I	IMP, Gd. 194
Draksharama	S. 1057	"	IMP, Gd. 139
Bapatla	S. 1072	Lokaraja	IMP, Gt. 50
Draksharama	S. 1075	Bhimaraja	IMP, Gd. 151
Draksharama	S. 1077	Mallideva	IMP, Gd. 140
Pithapuram	S. 1117	"	EI, IV, 96
<i>Velanandu chiefs</i>			
Chebrolu	S. 998	Gonka I	IMP, Gt. 90
Tripurantakam	S. 1028	"	IMP, KI. 369
Bapatla	S. 1037	Rajendra-Coda I	IMP, Gt. 89

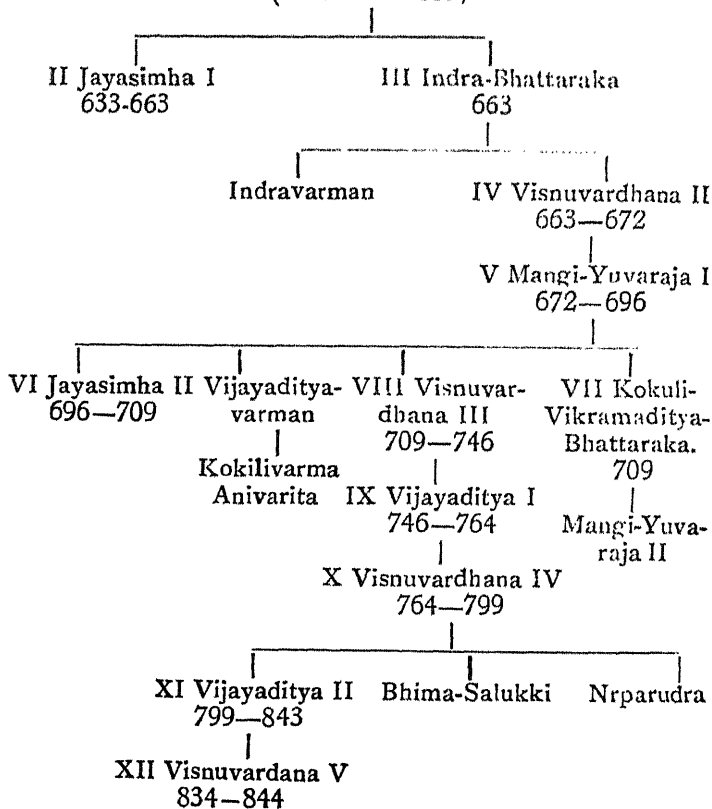
Place of Origin	Regnal year or Saka year	Kings mentioned	Reference
Draksharama	S. 1042	„	IMP, Gd. 251
Palakol	S. 1058	„	IMP, Kt. 314
Nidubrolu	S. 1054	Gonka II	IMP, Gt. 112
Bapatla	S. 1066	„	IMP, Gt. 11
Bapatla	S. 1071	„	IMP, Gt. 12
Bapatla	S. 1077	„	IMP, Gt. 27
Draksharama	S. 1075	„	IMP, Gd. 133
Draksharama	S. 1072	„	IMP, Gd. 158
Draksharama	S. 1061	„	IMP, Gd. 290
Draksharama	S. 1063	„	IMP, Gd. 301
Draksharama	S. 1085	Rajendra-Coda II	IMP, Gd. 162
Draksharama	S. 1102	„	IMP, Gd. 319
Appikatla	S. 1094	„	IMP, Gt. 1
Appikatla	S. 1094	„	IMP, Gt. 2
Govindapuram	S. 1091	„	IMP, Gt. 197
Tsandavolu	S. 1090	„	IMP, Gt. 609
Sripuram	S. 1097	„	IMP, Gt. 815
Rajamundry	S. 1102	Gonka III	IMP, Gd. 74
Pithapuram	S. 1108	Prthvisvara	EI, IV, 53
<i>Durjaya Family</i>			
Chebrolu	S. 1049	Nambaya	EI, VI, 223
Draksharama	S. 1052	„	EI, VI, 224
Draksharama	S. 1081	Trailokyamalla	EI, VI, 225
Chebrolu	S. 1040	Erra-Manda	IMP, Gt. 96
Nadendla	S. 1052	Manma-Manda	EI, VI, 275
Nadendla	S. 1060	„	EI, VI, 275
Nadendla	S. 1061	„	EI, VI, 275
Nadendla	S. 1054 or 1057	Coda	EI, VI, 275
Nadendla	S. 1054	„	EI, VI, 276
Nadendla	...	„	EI, VI, 276
Irlapadu	S. 1057	„	EI, VI, 276

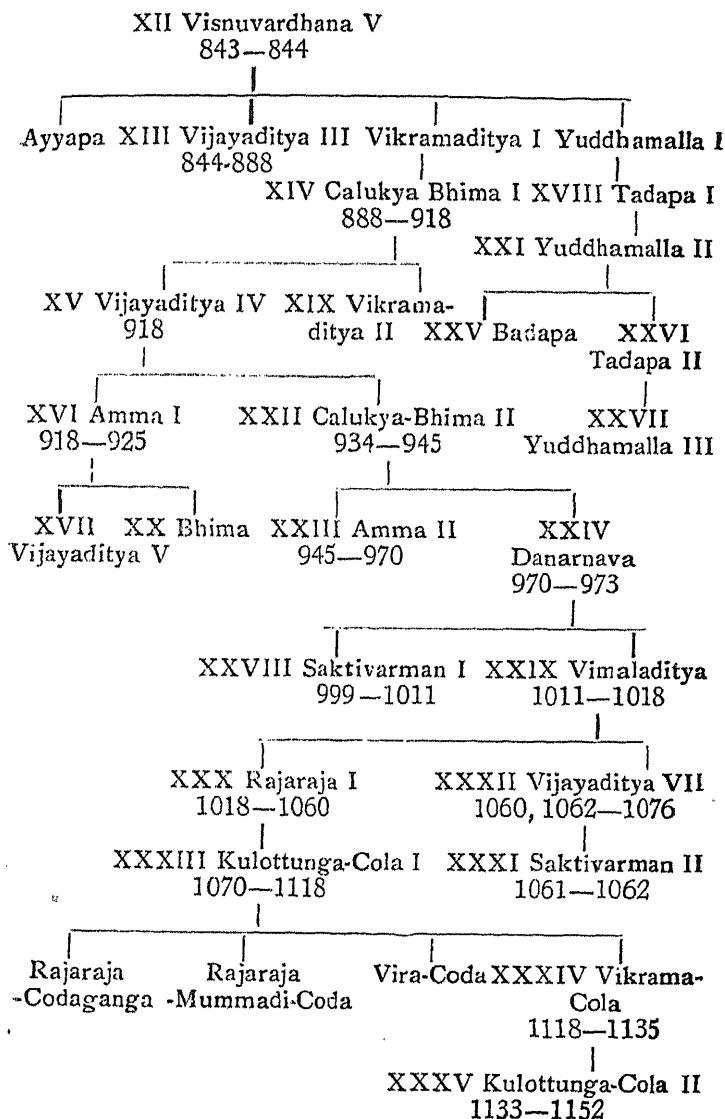
Place of Origin	Regnal year or Sakayear	Kings mentioned	Reference
Irlapadu	S. 1057	Manda	EI, VI, 276
Nadendla	S. 1065	Buddharaja	EI, VI, 277
Nadendla	S. 1093	"	EI, VI, 277
Nadendla	S. 1070	"	EI, VI, 277
Tsandavolu	S. 1093	"	EI, VI, 268
Draksharama	S. 1087	"	IMP, Gd. 121
Nadendla	S. 1069	Malleraja	EI, VI, 277
Nadendla	S. 1094	Manderaja	EI, VI, 277
Nadendla	S. 1095	"	EI, VI, 277
Amaravati	S. 1079	Potaraja	IMP, Gt. 619
Amaravati	S. 1082	Kallaya-Nayaka	IMP, Gt. 637

GENEALOGICAL TABLE.

I Kubja-Visnuvardhana

(A. D. 615—633)





XXXV Kulottunga Cola II
1133—1152

|
XXXVI Rajaraja II
1146—1178

|
XXXVII Rajadhiraja II
1163—1190

|
XXXVIII Kulottunga-Cola III
1178—1217

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XXXIX Rajaraja III
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XL Rajendra-Cola III
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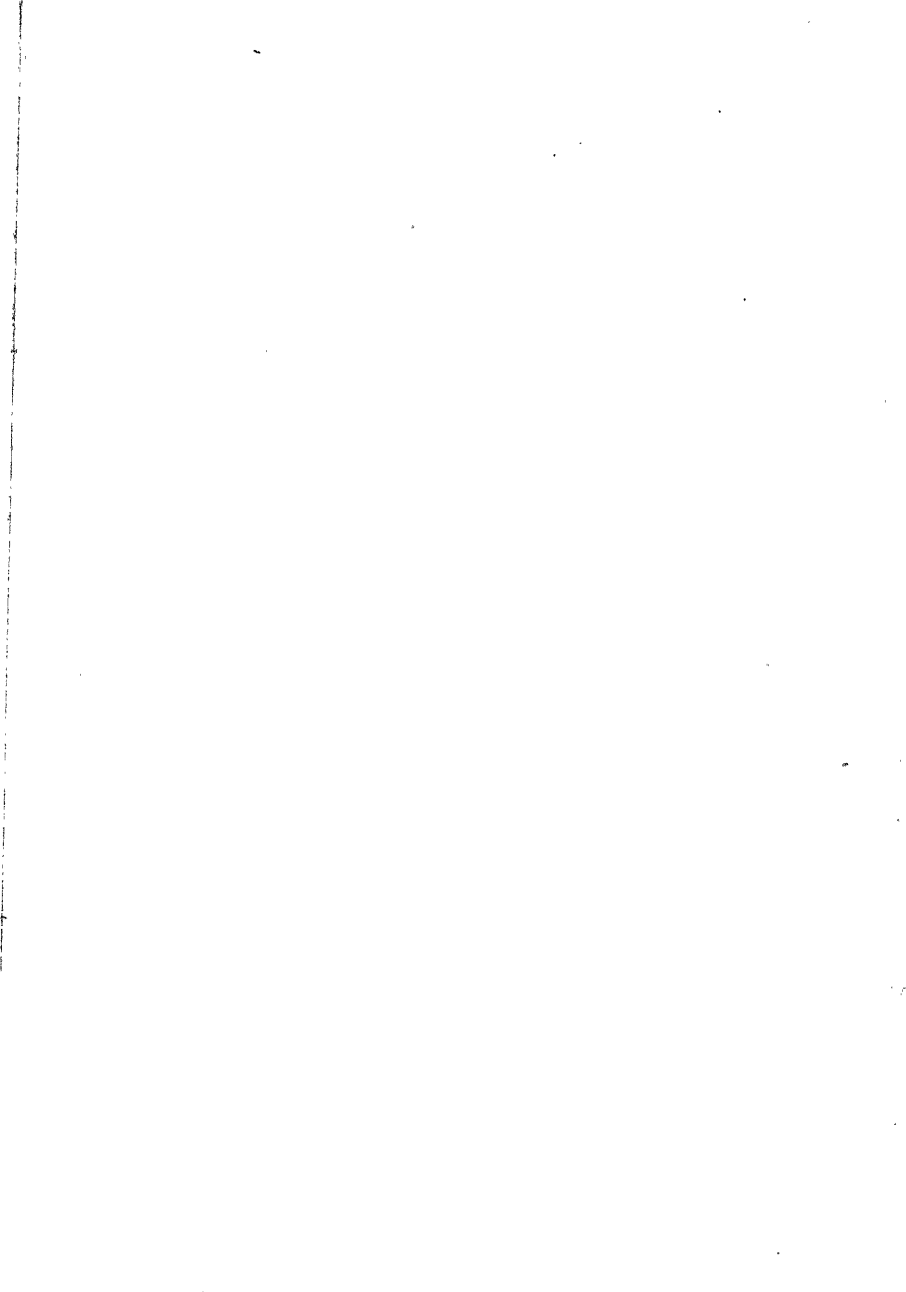
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